THE

MONTHLY JOURNAL.

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FORTIETH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE FORTIETH ANNUAL MEETING of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 30, 1865, at nine o'clock, A.M.

It having been decided, by the Executive Committee, not to have, as for several years past, two meetings, — a business and a public meeting, — but one session only, this was the regular Annual Meeting of the corporation; though all persons interested were invited to attend, seats having been reserved in the body of the church for members of the Association.

The meeting was called to order by the President, Rev. Rufus P. Stebbins, D.D., of Cambridgeport, and prayer was offered by Rev. James W. Thompson, D.D., of Jamaica Plain.

After the reading of the records of the last Annual Meeting by the Secretary, the Treasurer, Mr. Charles C. Smith, presented the following as his Statement for the year ending April 30; and the Secretary read the Report of the Auditing Committee, appended: —

Dr. TREASURER'S

1864.		
April 30.	To Balance, per account rendered to date . . .	$2,189.12
1865.		
April 29.	To Amount of Receipts on sundry accounts; viz., —	
	Donations: From sundry persons and societies, for the general objects of the Association . .	77,313.71
	Army Fund: Amount specially contributed for this object	1,404.58
	India Mission: Amount specially contributed for this object	128.92
	Meadville Theological School: Amount received in aid of this Institution	150.00
	Monthly Journal: Received from subscriptions and sales	1,825.85
	Merchandise: Received from sales of books and tracts	250.40
	General Fund: Received from sales of stocks .	2,000.00
	Profit and Loss: For premium on sales of stocks	30.00
	Income of General Fund	977.70
	Income of Graham Fund	653.20
	Income of Perkins Fund	704.00
	Income of Kendall Fund	134.70
	Income of Lienow Trust-fund	298.40
	Interest	124.50
		$88,185.08
April 29.	To Balance brought down	$14,265.28

Boston, May 25, 1865. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 29, 1865, have attended to that duty, and report, that it is correctly cast and properly vouched; that the cash balance in his hands that day was $14,265.28; that the funds held by him on account of the Association are the General Fund, amounting to $12,900; the Perkins Fund, amounting to $8,000; the Kendall Fund, amounting to $2,000; the Lienow Trust-fund, amounting to $3,260; and temporary investments, costing $44,785; and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

Thomas Gaffield.
William Crosby.

STATEMENT. Cr.

1865.		
April 29.	By Amount of Payments on sundry accounts; viz.,—	
	FEEBLE SOCIETIES AND HOME MISSIONS: Amount paid for these objects	$2,161.52
	YONKERS CHURCH: Amount paid over at the request of contributors in New York and Brooklyn	2,000.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount paid toward the cost of primary instruction, &c.	550.00
	AID TO THEOLOGICAL STUDENTS: Amount paid to Students at Meadville . . . . $532.00 Amount paid to Students at Cambridge 500.00	1,032.00
	ARMY FUND: Cost of Books and Tracts for distribution in the Camps and Army Hospitals, and expenses of Visiting-agents	6,316.95
	SOUTHERN MISSIONS: Amount paid on this account for supply of Pulpits, &c.	400.00
	INDIA MISSION: Amount paid on this account	1,955.79
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.	5,333.73
	EXPENSE: For rent of Office, Salary of Secretary, &c.,	3,469.72
	PROFIT AND LOSS: For sundry small amounts chargeable to this account	17.00
	MERCHANDISE: For cost of Books and Stereotype Plates	1,398.09
	GENERAL FUND: For Bonds purchased for this account	2,500.00
	TEMPORARY INVESTMENT: For Bonds, &c., purchased for this account	44,785.00
	INTEREST: For premiums and accrued interest on Bonds	1,701.60
	INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches	298.40
	By Balance carried to new account	14,265.28
		$88,185.08

BOSTON, April 29, 1865.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of	General Fund	$12,900.00
„	„ Perkins Fund	8,000.00
„	„ Kendall Fund	2,000.00
„	„ Lienow Trust-fund	3,260.00
Cost	„ Temporary Investments	44,785.00

The Treasurer's Statement was adopted, and the President then read the following as —

FORTIETH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee congratulate the Association on the favorable auspices under which we meet. God has prospered the work of our hands, even beyond our expectations, and answered our prayers with a fulness of blessing beyond what we had faith to ask. We complete with this anniversary forty years since the organization of the Association. It has had its hours of depression and prosperity; it has received criticism and approval: but it has continued to this day doing good, quietly and successfully, in many fields of labor, till, in the strength of its mature manhood, it has taken its true place in the confidence and support of the churches. For the first time, during these forty years of patient labor, we appear not as beggars, poverty-stricken, repining, begging for bare subsistence, and complaining for want of support, but we come with full treasury, with ample means of noble labor, the responsibility changed from the obligation of the churches to give, to that of the Executive Committee to wisely hold and disburse. We have entered upon a new epoch in our work as well as in the abundance of our receipts. The civil convulsion of the past four years has so broken up the old foundations, that almost every thing is to be built anew; and we are summoned to our portion of the work by motives most imperative and attractive. As peace is again established in all our borders, fields of usefulness are opened in regions to which we have not heretofore had access.

We ask your attention, therefore, to a somewhat fuller report than usual of the work done the past year, and the work which is open before us for the year to come.

From the income of the Perkins Fund we have aided eight students in the Divinity School at Cambridge, to the amount of $500.00; and paid over to the Board of Instruction, for the use of students in the Meadville Theological School, $532.00. As the almoners of the bounty of two ladies, we have also paid to Meadville, for the use of students, $150.00. By request of

the Rev. Mr. Putnam's Society, Brooklyn, N.Y., we also paid to Meadville $300.00; and, from our own funds, we appropriated $100.00 to aid in supporting a teacher in the preparatory department there: in all, $1,082.00.

The editorial supervision of the "Monthly Journal" has been in the hands of the Rev. James Freeman Clarke, D.D.; and its circulation has been largely increased, during the last half of the year, by the gratuitous distribution of more than two thousand copies a month among our soldiers in camps and hospitals. It should be made more and more an aid in missionary work, by giving it a larger circulation; and should also be used as an efficient agent of raising funds, by addressing the churches more directly and fully upon the work of the Association. We trust it will enter upon a new year with yet increased vigor and value.

The aid rendered to feeble societies, or the founding of new ones, has continued as usual. Houlton and Brunswick, Me., Montpelier and Stowe, Vt., Trenton and Yonkers, N.Y., Brooklyn, Conn., Washington, D.C., Sudbury, Groton Junction, Pepperell, Tyngsboro', Mass., Janesville and Fond du Lac, Wis., Winona, Minn., Austinburg, O., Kalamazoo, Mich., and Geneva, Ill., have received assistance from our treasury. Some of these societies will not need assistance next year. They are prospering, and will soon become contributors to the funds of the Association, rather than dependent upon them for support. Of these societies, those at Montpelier, Vt., Janesville, Wis., and Winona, Minn., were founded during the year. We are organizing a new society at Ann Arbor, Mich., the seat of the State University. Of this society, Rev. Mr. Brigham of Taunton is to take charge. The place is important, and success seems almost certain.

Missionaries were employed to some extent the past year; Mr. Douthit preaching in Southern Illinois, Messrs. Staples and Farrington in Wisconsin, and Mr. Fish in Central New York. We have also made appropriations to send, at as early a day as possible, a missionary to the Pacific coast, to finally locate at such place as shall seem most central for future influence.

Rev. Mr. Dall is pursuing his work with earnestness, and with a commendable degree of success. The British Government has made an appropriation, to be continued for five years, in aid of his School of Arts of two hundred scholars, which more than supports itself, and gives Mr. Dall more time for his special work as a Christian missionary, in the distinct and direct inculcation of the doctrines and principles of the Christian religion.

As our means were extremely limited till the year was too nearly closed to enter upon new fields of labor, our expenditures, in aid of feeble churches and founding new ones, and for missionary labor, amounted, exclusive of the India Mission, to only $2,086.52.

We have sent our publications, on application made for them, to six parishes and institutions, and to one individual: to the parish libraries in Montpelier, Vt., and Houlton, Me.; to the town library in Medford, Mass.; to the Rochester University, Rochester, N.Y.; to Bates's College, Lewiston, Me.; to the Union Library, Berlin, Mass.; and to Professor Goldwin Smith, Oxford, England. We have also distributed several hundred volumes in hospitals for soldiers, in various parts of the country: at Burlington, Vt.; Philadelphia, Pa.; Gallops Island, Mass.; in the Ninth Army Corps; at Winchester and Harper's Ferry, Va.; at Washington, D.C.; at Point Lookout and Annapolis, Maryland; at Evansville, Ind.; at Fifth Corps Hospital; at Norfolk, Va.; at Dale Hospital, Worcester. In all, 878 volumes. Of the old editions of our first series of tracts, we have distributed 4,496. The whole valued at $295,50.

We have commenced the republication of thirty of the most needed tracts of the old series which are now out of print; and we hope very soon to be able to supply the numerous applications which are made for them.

We have also commenced arrangements to aid in the publication of a few standard works of sterling value, and in the distribution of others. The demand for such works is growing more frequent; and we should be unfaithful to our trusts, if we did not see that a supply was on hand for any seeker.

Our work in the army may be divided into the publication and distribution of books and tracts, and missions to the camps and hospitals.

We have not published any volumes for the army the past year; but we have published new editions of our "Army Series of Tracts," and of the "Soldier's Companion;" and also two new tracts of the "Army Series," the one entitled "Rally upon the Reserve," and the other, which concludes the series, entitled "Mustered Out," both by Rev. J. F. W. Ware of Baltimore. So impressed were the Committee with its value, that they ordered twenty thousand to be printed with the greatest practicable expedition, and have forwarded them to Washington, to be distributed by our friends there to the armies now mustering out of service in the neighborhood of that city; ten thousand more are on their way there and to other camps, as a "welcome home" to men who have hazarded their lives for their country. We have circulated this past year over 300,000 of our "Army Series;" and, during the war, we have circulated about 750,000 (744,000). Of one of these, "Home to the Hospital," we have circulated over 100,000 copies. We have also circulated, the past year, 12,800 copies of our "Soldier's Companion;" during the war, 57,800; making in all over 3,000,000 of pages annually.

In addition to these "Tracts," we have distributed, during the last few months, one thousand copies a month of the "Religious Magazine," two thousand copies weekly each of the "Christian Register" and the "Christian Inquirer;" and one thousand copies, semi-monthly, of the "Sunday-School Gazette."

Late in the autumn, Rev. Mr. Lowe visited the hospitals and camps of the army, from Philadelphia to City Point and the Weldon Railroad; and, by personal interviews with officers and men, he arranged for the distribution of our books and tracts and periodicals among the soldiers. By correspondence, he made similar arrangements with the army west, in the valley of the Mississippi.

Our reading, therefore, has been distributed by over seventy agents, privates, chaplains, and surgeons, commissioned and

non-commissioned officers in the army, without a dollar's expense to the Association, from the Atlantic to the Mississippi, in hospital and camp. In addition to places named above, under the head of books and tracts, we have sent our reading to New Orleans and Morganza, La.; to Memphis, Nashville, and Knoxville, Tenn.; to Duvall's Bluff, Helena, and Little Rock, Ark.; to Vicksburg, Miss.; to Columbus and Louisville, Ky.; to Springfield, Ill.; and to St. Louis, Mo. It was fortunate that these men were found who were interested in our cause, and cheerfully did our work; for we were unable to obtain facilities from either of the two great commissions, the "Sanitary" or the "Christian." The "Sanitary" did not like to risk the responsibility of directly aiding us in the distribution of our reading, by allowing us to send agents under their commission; because the agents of the "Christian Commission" seemed to consider it a part of their duty to watch the "Sanitary," and publish through all the evangelical papers and pulpits of the North every defect in administration, and especially any countenance of what they called heresy. The "Christian Commission," after delaying reply to our application, for the privilege of working under their commission from the War Department till the winter had nearly passed away, denied us the opportunity of serving our wounded men in connection with them. We then applied to the War Department; and, by the courtesy and energy of Hon. T. D. Eliot, one of our representatives in Congress, in a few days the Association received a full commission to visit the army and hospitals, and render Christian service to all who needed it. But the season had so far passed, that, by the time we could secure agents and send them on, the army was moving, the victory was won, and the soldiers were facing homeward. Our agents were, however, able to render assistance during the last days of victory, and on the return march to Washington.

One of our agents, Henry G. Denney, Esq., visited City Point, Petersburg, and Richmond; another, Rev. Benj. H. Bailey, Alexandria, and the camps and hospitals adjacent, and in Washington, preaching on Sundays at Alexandria to good audiences, with some prospect of founding a permanent society.

Two others, Rev. Charles Lowe and Rev. Calvin Stebbins, who left the Divinity School for the purpose, went to Charleston, S.C., where they were warmly received by the loyal members of the Unitarian Society. The first meeting held in that city, in which the authority of the United States was recognized, and adhesion to the Union pledged, was held in the Unitarian Church. Mr. Stebbins remains at Charleston. Mr. Lowe visited Savannah, and found that it would be well to defer all permanent action till autumn.

Rev. Artemas B. Muzzey has been employed as our agent to visit the hospitals, naval stations, and ships of war in New England, to distribute books and introduce libraries, under a commission given to the Association by the Secretary of the Navy. He has been cordially received by surgeons and commandants, and the libraries welcomed.

Rev. Samuel Abbot Smith went to Norfolk, and labored most faithfully in the hospitals, preaching on Sunday in a hall which he secured, to very appreciative audiences, composed of soldiers and citizens. But disease overtook him: he remained at his post till the symptoms were alarming, and then he came home to die in the bosom of his family, and was buried amid the tears of a bereaved parish and town. A most worthy and valuable preacher has gone to his reward.

As a token of respect, the Executive Committee have requested of the parish the privilege of supplying, for the present, the pulpit which he left vacant.

We have endeavored to find a suitable agent to send out to the South-western States, especially to the State of Tennessee; but have not yet succeeded. We have forwarded books to Memphis, and request has been made for a preacher.

We have also made up fifty libraries, of fifty volumes each, to be deposited in our hospitals, and on board ships of war. They are well received by those in command, and will no doubt aid in the extension of truth and righteousness.

The great work of the year yet remains to be mentioned. The pressure of poverty became so great during the late summer and early autumn, that it was impossible for us to meet the demands made upon us for aid, where the need was unques-

tionable, and the importance of rendering it clear. As the autumn wore on, the calls increased in frequency and importunity. Your Committee were troubled deeply. But how to relieve ourselves from our inability was not easily discoverable. Should we appeal to the churches whose charity we were supposed to represent? if so, in what way? We sent out a "Cry of Distress," which arrested the attention of many of the societies; and money began to come in, much to our relief. But still the demand was greater than the supply. We felt that we did not represent the real charity of the churches; that our constituency, if they knew the worthiness and frequency of the calls upon us for aid, and how many we were compelled to turn away unsupplied, would rebuke us for not calling upon them for means, that we might do our work promptly and worthily. But how could we reach the ear of the churches, called upon, as they were almost daily, for contributions to freedmen, refugees, and sanitary commissions? We finally determined to call a special meeting of the Association and its friends, to see what should be done. This meeting was held in Hollis-street Church, commencing on Tuesday evening, the 6th, and closing on Wednesday evening, the 7th, of December. After a thorough discussion of our position, opportunities, and needs, it was resolved to raise "not less than one hundred thousand dollars the current year." Not a negative voice was heard in the vote; and yet not a few left the church feeling that a very rash resolve had been passed, which not only could not be accomplished, but which would prevent the raising of the much more moderate sum of twenty-five thousand dollars at first proposed. Indeed, the sum resolved upon was so far in advance of any thing before undertaken or even conceived by the Association, that some derision was cast upon the project, and upon the meeting which had proposed it.

The Executive Committee entered at once upon the work assigned, and referred its execution to the Finance Committee. After several meetings, formal and informal, of the Finance Committee and others, into whose hands the work of carrying out the resolve of the special meeting had thus been committed, it was determined best to request the President of the

Association, who was supposed to understand the merits of the case, to give his whole time to the work of the Association. After some hesitation, in view of the novelty and magnitude of the work, and the expressed distrust of many persons in the possibility as well as need of accomplishing it, he accepted the proposal, and entered upon the work the thirteenth day of January. The responses to the call began to come in early, and in sums of such magnitude as to dispel all doubt from the minds of the Committee respecting the successful issue of their undertaking; and the welcome of their President was so cordial, and the responses to his appeals so abundant, that the irksomeness of the anticipation was transformed into a delight. A new spirit was evidently breathing in the churches; and they were as much surprised at the abundance of their generosity, as your Committee were at the promptness of their action.

So rapidly was the work accomplished, that, at the close of the "current year," April 30, the one hundred thousand dollars had been raised. It is not shown on our Treasurer's books, because it was not all paid in. What was resolved, was done. Let united thanks be given to Almighty God for his blessing on our labor. But the work did not cease with the financial year. It has gone on during the current month with such interest and success that we are able to report to-day, that $111,587.54 have been contributed since Dec. 7, 1864; of which $100,880.11 have been paid into the treasury. This money has been raised by one hundred and one churches. Besides this sum, raised since Dec. 7, 1864, there had been paid into the treasury, previous to that day, since May, 1864, $4,472.15, from about forty other churches; so that the whole amount raised since the last annual meeting is $116,059.69, of which over $106,000 have been paid in. Many important churches have contributed to our funds for the first time. Surely we have reason to thank God, and take courage.

The means are abundant. The work before us is also great, imperative, attractive. We have but just entered upon it this year. We pass it over to our successors, with a few suggestions, in the full confidence that they will find it large enough to gratify their highest ambition, and challenge their maturest wisdom.

In addition to the usual work of aiding some feeble churches in New England, there should be established several new churches at important points, which will give tone to the surrounding community, and act like a leaven upon other societies.

The new regions of our country, the Great West and the Pacific coast, call for help in the foundation and support of religious institutions. Other denominations are doing their part of this work vigorously and successfully. We must now gird ourselves with resolution to do our part. We can reach a portion of the population which no other denomination can reach so well, even if it can reach them at all. In every large centre of influence, commercial, political, and educational, we should establish a society, and build up, by small degrees probably, yet, at last, a strong and influential community of believers. We are not very successful as missionaries. Indeed, it is not just the work which our culture and tastes and habits qualify us to do with success. Other liberal bodies of various names are better adapted to that work than we are; and, for the present at least, will be more successful in it. We are better qualified to establish and maintain posts, than to skirmish, scout, and picket the country. It will be our wisdom to confine ourselves to the work which we can do best.

The same is true of the work on the Pacific coast. We shall do wisely to "possess and hold" two or three important posts, which shall exert an influence in the institutions of that heterogeneous population. We can hardly appreciate the influence which such societies would exert, under such circumstances, in establishing literary and charitable institutions, and moulding into harmonions unity the peoples and tongues congregated there from every quarter of the globe.

We have also a work to do in circulating our religious literature. There are many of the most important works of our scholars, living and dead, which are out of print; and others, which are in print, are but very imperfectly circulated, because they are less popular and profitable than other books which can be brought into the market by publishers. We ought to encourage the publication of able works, as well as aid in the

circulation of those now in print. This will be one of the most important objects to which the attention of the Committee can be directed; it is one of the most efficient influences which we can exert upon the religious thought of the age. Our books and tracts are in new demand; and calls are made for them in quarters where we should little expect it. Especially are our doctrinal tracts, which we thought had become useless, now asked for with such new interest as to call for the republication of many of the most valuable. In the new portions of our country, and in the older portions where we have no churches, there is a call for doctrinal reading which surprises those who have been educated in our churches, and consider all such questions as obsolete.

One more work of great importance is the part we are to act as a religious association in the regeneration of the South. A work is there to be done which will tax the resources, and task the intelligence of the Church at the North, as they have not yet been taxed or tasked in any benevolent undertaking. It is honorable to the Christian charity of the North, that already the importance, magnitude, and difficulty of this work is beginning to be felt; that already enterprises are undertaken, and agents employed, to lift the ignorant from their darkness, and the debased from their depravity, and the oppressed from their servility, to the light, and purity, and manhood, which are in Christ Jesus. We ought, as soon as men adapted to the work can be obtained, to found a Church in every large town and centre of influence in all the late rebellious States, which shall be to those towns and States what our Church at St. Louis has been to Missouri. Active as other denominations are, and will be, there will be ample room for us in which to do that work which is most congenial to our tastes and habits; a work which perhaps we can do better than any other Christians. We would not interfere with any other Christian organization in their work; but we would do ours in the devoted spirit of Christian martyrs, if need be. After a wise and careful survey of the territory, rescued from the grasp of treason and the rule of oppressors, we should plant ourselves in a dozen prominent places, more or less, where we can make our influence felt in all

the educational, municipal, social, benevolent, and religious institutions of the people. We should be on the spot with the best talent, the richest charity, the purest piety, our denomination possesses, to aid in moulding the form of the new order of society there to exist into the noblest image of manhood. Laborers are needed, whose wisdom, culture, consecration, and devotion will command respect. We believe they will appear when the want is understood, the nobleness of the work appreciated. It is not the work of a day. One generation at least must consecrate itself to the grand labor of transfiguring barbarism into refinement, indolence into labor, servility into manliness, sycophancy into self-respect, lordship into fraternity, and a false theology, which dishonored God by its descriptions of his character, and wronged man by its advocacy of his degradation, into the sublime doctrines which Christ revealed of the goodness of God as our Father, and the dignity of man as his child. Let us take up this work with a solemn resolve never to lay it down, till all men shall be redeemed from ignorance and sin, and God be loved and adored.

Such, Christian friends, is the work your Executive Committee have accomplished; such is the work which opens before them in the future. Our prayer is, that the richest results may crown our endeavors; and, to this end, that the great Head of the Church, and God the Father of all, will bless, help, and keep us.

ADDRESS OF REV. SAMUEL OSGOOD, D.D.

After the reading of the Report, Rev. Dr. Osgood, of New York, spoke as follows: —

I move the acceptance of the Report, that we have heard with so much satisfaction, and proceed to speak of the subject assigned to me, — the value of our own Unitarian literature. Whether I shall be short, as our speakers to-day are exhorted to be, I cannot be sure, so rich and encouraging is the topic. I read once, that a brilliant French woman called on the British Premier, and begged him to spare her five minutes, to explain to her the Constitution and laws of England, — a theme heavier and less inviting than that of our liberal letters; yet I can

hardly promise to keep within the limits of time which she thought sufficient to enable her to learn the polity of England, and put it into a brilliant chapter, that would bring down the applause of all France.

It is something of a work to say what our literature is, in the larger or the narrower sense. The Unitarian literature of Christendom, from the beginning, according to the usual dogmatic distinction, is vast in amount, and presents auspicious and voluminous writers in every age, except in the ages during which Rome ruled supreme, and no open dissent, whether Unitarian or Trinitarian, was permitted. But my business is with our American Unitarianism, in some respects the most fruitful of all forms of that faith. We find specimens of it, more or less distinct, from the beginning of our colonies, and believe that there were men in the English "Mayflower" and the Dutch "Half-Moon" that cherished virtually the principles that we hold dear. Even the Orthodox historian of our clergymen, Rev. Dr. Sprague, goes back to the early part of the last century, and begins his candid and instructive volume with the life of good old Dr. Gay of Hingham. Perhaps we may divide our authors into three classes, placing first the hearty elders of the Arian and Arminian School, who professed a kind of liberalized Orthodoxy, without any fully pronounced scientific theology; but who abounded in powerful writers, such as West, Chauncy, Mayhew, Eliot, Belknap, Worcester, and others of that day and later. Then, in the second place, we put the classic Humanists, like Buckminister, Everett, and that whole host of elegant Cambridge scholars, who were enthusiasts for elegant letters, and desirous of being called Liberal Christians, without coveting any close denominational name. Last of all come the Unitarians proper, with Channing at their head, who affirm distinctly the supremacy of the Father, and the dignity and brotherhood of man, against the current dogmas of the Trinity, the Atonement, and Total Depravity.

With Channing, fifty years ago, our polemic literature, in its strictest sense, begun. In June, 1815, the "Panoplist" came out with an article severely assailing our liberal clergy, and warning the churches against their virtual infidelity; as if the whole

liberal pulpit were on the verge of sinking into the shallow and unchristian speculations of those very worthy men, but theological bunglers, Priestley and Belsham. In a letter to Rev. S. C. Thatcher, dated June 20, 1815, Channing replied to these strictures, denied the charge of inclining to the views of those English radicals; and, whilst avowing Unitarian convictions, he claimed his equal share of Christian privilege with his Orthodox neighbors. Then the present division of churches did not exist. Channing spoke with respect of his own Trinitarian parishioners, and neither wished to drive them away, nor be driven away by their avowed masters. The division, however, came; and we are now in presence of a half-century of its fruits.

It is very certain that neither party has wholly triumphed. Our friends surely have not turned out as Dr. Morse predicted in that abusive article in the "Panoplist." Priestley and Belsham are of no account with us now; and neither of them, if now living, would be accepted as a sufficiently evangelical preacher in our most radical churches. A sermon on their platform would be voted, by our transcendental Theists, as wholly defective in that essential point of theology, the power of the Holy Spirit; and the years have shown that our ultraists are more of the school of George Fox than of that of Joseph Priestley, and can sometimes make as much trouble for the old Orthodox conservatives as Fox made for the established clergy of England. We will allow, too, that our Orthodox friends have been better than their first promise, and have felt something of the large and genial spirit of the age. Last week, I had a kind, neighborly call from Dr. Morse's successor, who lives next door to my brother in Charlestown; and I could not but think of the difference between the old Orthodox school and the new, as thus represented. This pleasant, mild, and liberal, yet quite decided young minister, who had probably been looking over the "Independent" newspaper that morning, reads life and the Bible through quite a different pair of spectacles from those that perched on his predecessor's nose, and would be as well content with Morse's obsolete geography as with Morse's theology. We have all been moving on the same providential tide; and I

do not believe that any fair-minded Orthodox preacher now will say, that he thinks the Unitarian literature of the last half-century worthless, or would consent to cut himself or his children off from its influence. What wealth in theology, critical and scientific; in morals, practical and speculative; in history, poetry, eloquence, art, statesmanship, and education, it contains! and to destroy it would be to destroy the most conspicuous portion of the culture of America, and to lose our highest place in the republic of letters.

But, if we would know the worth of our Unitarian literature, we must look to its characteristic principles. We start by affirming, that it is worthy of favor, because it begins at the beginning of all wisdom and goodness, even with the one God himself, the only true and good. As Unitarians, we start not with Anti-Orthodoxy nor Anti-Trinitarianism, but with the one God, according to the gospel of Jesus Christ; and thus are Unitarian Christians. Following Christ, we are neither Hindoos, Jews, nor Mahometans; and, affirming the one God as our distinctive principle, we differ from those who begin with any other idea of God, or take their name from any theory of divine grace or human nature or church government, or from any saint or hero or priesthood. The literature that begins with the one God surely begins well; or, what is the same thing, it is well principled. Thus only can literature be wise; for the fear of God is the beginning of wisdom, and godly fear is but the reverent look of godly love: thus only can it be righteous; for supreme justice is in God alone: thus only can it be blessed; for God only is the Supreme Good.

Thus worthy in having its starting principle in God, our literature claims as its own all treasures to be found in the contents of the Divine Being, which it leaves freely open to search and worship and enjoyment. In some stages of its development, it may have been limited by a narrow dogmatism, as of Arius or Socinus; but its spirit has been generally free, and its practice is now pretty thoroughly emancipated. Beginning with the one God, the liberal Unitarian is free to examine and judge of the various methods of considering this oneness, and its development in the Word and Spirit, in Nature, Man, Provi-

dence, and the Church. As Unitarians, we affirm the unity of God against all Atheism, Polytheism, Tritheism, and Pantheism; but do not, of necessity, deny the existence of distinctions within his being and manifestations. We are not of necessity Anti-Trinitarian, except so far as opposed to Tritheism; and, as Unitarians, we have no quarrel with the great thinkers, from the earliest ages to the present, who worship one God in the name of Father, Son, and Holy Spirit. Our cherished brother, Starr King, who once ministered in this pulpit, affirmed, that he never did nor could deny or slight that trinal glory of the One Eternal; and many of us in the same spirit are Unitarians without being Anti-Trinitarians. It is well that there is such breadth of study and thinking among our scholars and authors; and so that few of our leading minds are satisfied to regard a pre-existent, created demigod, with Arius, the highest revelation of the Eternal, or to worship an exalted Man, with Socinus, as the great Manifestation. Even our radicals ask for more, and show a noble aspiration in affirming, that God is indwelling, and that the incarnation, in a measure, takes place in every human soul, sadly as they overlook the fact, that, whilst the Eternal Word shines into every rational soul, it shone for ages into a darkness that comprehended it not until it was actual and complete in Christ and his kingdom, the true family of God, the blessed companion of filial souls, loyal and loving children of God. It is comforting to see that our earnest thinkers are finding the life of the more positive creeds, without their superstition; and are not cast out of the brotherhood for finding comfort in the explanations of Sabellius, Swedenborg, and even Athanasius, as to the method of the unity of God. I am glad that we have Unitarians of the Athanasian order — not, indeed, according to the Athanasian creed — among us; not least among them, the editor of our most religious magazine, and also the author of the noble book, just from the press, "Reason in Religion." Let us hold fast to our liberty, and make it essential to our true self-respect, as scholars and thinkers, to retain all our moral and intellectual freedom, and keep the spirit of our fathers, and their essential principle, without being bound by their limitations. In God, the one Lord through

Christ, we begin as our fathers did; and we must never forget, even in our love for Channing and his stricter predecessors and more radical followers, that no man is our master, and where the Spirit of the Lord is, there is liberty. We will take Channing's freedom, but not be bound by his limited learning and philosophy.

Beginning thus worthily in God as its principle, our literature keeps its worth by its progress. We have believed in progress, vital and fruitful, not in mere movement or agitation. We have believed that we must grow from the root, and that the root bears us, not we the root; that the branch thrives, not by being blown off in a gale on the wings of the wind, but by keeping its place loyally, and maturing the rich juices of the parent trunk into fresh leaves and fair fruits. Thus guided, we have encouraged all wholesome progress; and, students of nature, society, history, morals, and religion, have pursued the boldest investigations among us. We have had no fear that God would contradict himself in his works and word; and have been willing to hear all that the chemist, geologist, physiologist, and astronomer have been disposed to say to us with sufficient reason. We have welcomed the free study of all languages and letters, and have had no persistent fear that searching the Scriptures must needs destroy their authority, however much it may reform the current modes of interpretation. We have not been alarmed at antiquarian *digs*, nor at transcendental *fly-aways;* but have quietly taken it for granted, that both have their mission, and all wisdom must accept both sources of truth, the historical and the transcendental, and trace all great spiritual movements to their providential beginning, whether in natural kingdoms or in the moral world. There is a spirit in nature and in man: but this spirit moves in divinely-ordered ages; and, if we would know a plant or an institution truly, we must know its historical beginning and its inherent life. In this way we study Christianity; and our annals abound in reverent scholars of the historical records, and bold expositors of the eternal truth, believing that God, who, in the beginning, created the heavens and the earth, is the now-living God, and the Word that was in the beginning is God now and

now with us, our Word. Surely the historical scholar must acknowledge a truth above nature and the senses in history; and the transcendental thinker must allow that men of old had the divine vision, and that not to each or any of us alone, but to the race in its imperial ages and its anointed chiefs, in the Messiah divinely human and humanely divine, the things of God and eternity have been opened, and are now a part of our birth-right in the family of faith and communion.

We have favored progress in action as well as in study; and a large part of the free and genial movement of American life has been led by our fathers and brethren. It may be that our clergy have been over-scholastic or bookish, and their sermons have been sometimes "sicklied o'er with the pale cast of thought;" but we have been outgrowing this limitation, and of late years have been far bolder and more athletic in our step and style and temper. The war has put much iron into our blood; and not only they who have gone to the war, and written out their life in the camp and field in stirring strain, but they who have battled bravely for the nation at home and the pulpit, have had the true ring of the Church militant. There has been no black sheep, no wolf in sheep's clothing, among us. Our literature has been wholly loyal; and our pulpits and pews have gone with stout heart for the country, liberty, and humanity, against every shape of the accursed rebellion that was treason against our laws, and infidelity towards our gospel; equal outrage to man and to God. Our military and sanitary movements have greatly enriched and quickened our religious and literary life; and our best speeches and discourses, as well as our most hopeful plans of organization, have grown out of our experience during the war. God grant that the blessing may survive the sad occasion, and the renewed spirit of the nation may kindle a more generous and active spirit in the Church!

There are good signs of stir there; and, in our way, we are entering a new age of evangelical life. We are no nearer than ever that Calvinistic school of evangelical faith, that begins with total depravity, and ends with an expiating atonement to a vindictive God, and a hell of eternal torments. Heaven save us from those monstrous superstitions! Yet we interpret the old

Orthodoxy more generously than before, and not on the ground of man's utter depravity, but of his total dependence upon God, and his fitness for divine influence, and his failure to rise of himself to his true estate. We have our doctrine of grace, and rejoice in the great incarnation in Christ. Our brother who sits near me has written upon atonement without expiation, in words that we may well accept; and his book is, in most respects, a noble vindication of the higher view of Christianity; not as law, precept, or example alone, but as God with us in Christ, the incarnate Word. This view we have been tending towards more and more, and have been rejoicing to find how blessedly it binds together the old ages and the new. Why not believe that God came in Christ, and is ever coming in the spirit, not merely nor even mainly on account of our wretchedness or utter wickedness, but on account of the fitness of man to receive him and enjoy him? Was not this the faith virtually of the great Christian sages? These learned professors on the platform are better entitled to speak than myself, and I appeal to them for proof of the existence in all ages of the belief, that the incarnation and atonement were not regarded as an unexceptional policy for sin only, but parts of a complete plan for the true life and progress of the race; not strange appliances as for an exceptional evil, but the regular method of guidance and nurture. I will not deny that Christ was the Physician of sin-sick souls; but was he not more the Good Shepherd of the whole flock, in whom all were to find the free pasture and the sure fold? We have had relatively too much harping upon Christianity merely as medicine or surgery to the miserable. Give thanks to God for his mercy to the wretched; but why forget that he so loved the whole world, as to send his Son to give them life eternal as their proper condition; and that he proclaims himself to be the Bread of heaven, the Water of life, the Light of the world, the Way, the Truth, and the Life; and that the final and supreme gift is the Holy Spirit, the Divine Benefactor, whose symbol is the universal air? This deeper faith is giving proof of itself, not in preaching alone, but in the poetry and devotion of our people, and is doing much towards a better Church-life in our fellowship. God speed the awaken-

ing, and prove to us that all true progress comes from growing up into him who is our head! He is not only the guide, but the motive of true progress; and in him we are to move, as well as to live and have our being.

The end should be in keeping with the *beginning* and the *progress*. Surely our literature, in its best wishes and aspirations, seeks to end in God, in whom all are called to be one. Even our studies of nature look to God as their object; and the laws of health and sanitary reform are sought out as the means of making the body conform to the Creator's will, and become the temple of his spirit. Our patriotism, too, is religious; and we have not been willing to regard size of territory, amount of wealth, number of population, as the main end of Government. We have claimed the nation for God and humanity, and submitted to the horrors of war sooner than surrender it to Satan and his bondage. God has crowned our arms with victory; and no speech nor writing has been more active than ours in insisting that God reigneth ever, and we must keep his laws, and free his people, and hold all power and dominion subject to his holy will. Our politics closely border on religion, when we claim the kingdoms of the world for God and his Christ, and regard civil society as the external or body of spiritual society, and thus favor a Church that shall be, not the subjugation, but the redemption, of humanity, — the life of God in the blessed fellowship of his children on earth and in heaven. Comparatively moderate as our Church enterprise has been, its tone has been earnest and true; and, as soon as Heaven gives the signal for the regeneration of the Church, the descent of the true city of God, our thinkers and devotees will be found among the builders of the new temple; and no catholicity will be more earnest and large than that which they have cherished often in obloquy and tears. What would that Church be that should translate into worship and life the catholicity of our best Unitarian literature?

Dr. Osgood concluded by urging the importance of bringing together all elements of power among our people and preachers, by a large policy and generous fellowship. Let us keep and tend the old house of our Father, and enlarge and extend its

blessings. We will not turn the Prodigal out of doors, nor handcuff him to keep him in; nor, like the elder brother, grumble at the love that calls him back, and gives him home and bread instead of loneliness among the swine and husks. True life is the condition of union; and, as we bear fruit, we make the tree whole, and the roots, trunk, branches, and leaves, all draw together. He had no time to urge, perhaps, the most important point that he had in mind, the need of our having a first-class weekly paper, that would bring our ablest writers together before the people, revive what has been best in the old authors, and raise up a new and vigorous school of popular teachers in living sympathy with the times. Such a journal would do much to make the literature a living power, and prove to the world that sound thinking begins and moves and ends in God, — the one God, of whom, and through whom, and to whom, are all things.

ADDRESS OF REV. HENRY C. BADGER.

Rev. HENRY C. BADGER, of Cambridgeport, then spoke as follows: —

Mr. PRESIDENT, — I should not have had the courage to accept your invitation to say a word, while seconding the motion to adopt this report, as to the field for our ministry in the West, had we not all learned, sir, that your commands are those not to be disregarded. As I see you come before us to-day with your one hundred and twenty thousand dollars, yet holding out your hand to a generous people for a yet larger contribution, I am reminded of a scene in one of the Fairs in San Francisco, a year ago, where an automaton, in the image of a man, stood in a tent holding out its hand for the coin so abundant there; and, when a coin was deposited on the outstretched palm, casting it down its capacious throat, and stretching out its hand for another. The papers there said they didn't know what to make of that image, unless it was meant for a statue of the President of the Sanitary Commission, whose illustrious mendicancy has put all the charities of the world to shame; but I feel sure, sir, that, had they listened to your report to-day, he

would have had a competitor for the honor of being thus represented.

When you ask me to say a word as to our ministry in the West, we must ask, What is the West? It has been for half a century a fugitive before our advancing civilization. Many here present remember when the West was in the Genesee Valley, and the "Western Reserve" ran along the southern shore of Lake Erie. Then it was by the Mississippi; then it fled toward the headwaters of the Missouri, — till civilization despaired of overtaking it, and made that flank movement to the Pacific Coast which set the Star of Empire on its way eastward, and banished the West from a land which is to know East and West, North and South, no more.

But, if there is any West to our country, it must be that edge of the continent where the Pacific bathes our country's feet; and the hold our faith has won there, we shall none of us forget, at least not before this pulpit or in this venerable place. Nor shall we forget it, Mr. President, in your presence; for we remember the special bond which draws your interest thither to one who has gone, as it were, into isolation and exile, — away from brotherly counsel and co-operation, — away from scholarly men and ripe society, — who stands there, overshadowed in the household of his faith by an idolized memory, watched by jealous eyes from without, yet standing as the rallying-point for all the friends of liberty, and of a forward-looking faith in that great place left vacant by him who was the pastor on that coast of half a million loving hearts.

But, we may ask, why it is, with half the people on that coast idolizing Starr King, and looking to him as their pastor, — not regarding themselves as legally married or decently buried, unless his loved voice spoke the rite, — why it is that we have but one Unitarian Church, and, I believe, not one Universalist Church, on that whole Pacific Coast? It is a question more easily asked than answered. All the phenomena there are novel and puzzling. The wonders of the flora, with trees larger than Bunker-Hill Monument, and almost twice as high; or of the climate, where the grass grows green in December, but withers in May, — are surpassed by those of the popular life,

where all nations and religions are mingled together; where fifty thousand Chinamen celebrate openly the worship of their wooden gods; where a million people, most of them vigorous, self-reliant men, in middle life, are thrown together in groups which have no common language, law, or tradition, — without women, without churches, with only necessity and the memory of civilization to restrain them, and under a sky whose unvarying brightness makes life wonderfully vigorous and buoyant, — every thing growing the year round, and each year doing, in all respects, the work of three.

It is little wonder, that such a people, living amidst such circumstances, with such a history as lies behind them, should present novel phenomena in their religious life. While it is almost impossible to enforce a law in San Francisco closing the theatres on Sunday; while the race-course is thronged every sabbath day, atoning for its sin by sending a Sunday's receipts to the Sanitary Commission, — while thus playhouse and race-course hold out their attraction, and the bright sky lures everybody abroad, it, of course, requires some powerful counter attraction to draw people into the Church.

Those Chinamen of whom I spoke sometimes get novel views of Christianity, and make striking comments on American life. I remember hearing of one who, on being abused by a Jew, turned upon his persecutor, and took up the Christian prejudice and the taunt of ages, and said, in the dialect of that coast, "*Me sabe you plenty*" (I know you well). "*You, Jew-pigeon!* YOU KILL THE 'MELICAN MAN'S GOD!" For that was his view of the Crucifixion, that the Jews had killed the American man's God; that fact accounting to him for the state of isolation in which he found the Jews, and perhaps for some other phenomena in our American life. Certainly, it was not less easy in California than anywhere else in our country, to infer that somebody had robbed the American of the object of his worship. Even in San Francisco, that city of enchantment, with its exquisite climate, with its excellent order, with its schools of the finest grade rapidly increasing and doing all that can be done for its thirty thousand children, with all the forces of civilization, making more rapid progress than anywhere else

on earth, — you yet feel everywhere the want of reverence. Whether it be that the incessant sunlight has banished all the shadow from human life, making it impossible to feel sorrow or the pain of moral ill; or whether that people, growing up there with the habit of self-dependence, have lost that feeling of dependence on God which underlies our religious life; or whether it be the want of women to hold men up to their religious duties, as to so many others, — the religious teacher finds himself dealing there with a problem whose conditions are unlike any we meet on this side of the continent.

I am glad, Mr. President, that you recognized the importance of holding a few prominent places, both upon that coast and in the region we here call the West.

We must not think of that Pacific coast as like our great prairie States, covered with a close-linked net-work of villages, railroads branching everywhere, and civilization rapidly extending. It is not so. In California there may be four hundred thousand people out of the city of San Francisco, — hardly so many as that; and they are scattered over a State so vast that it would cover all our Eastern shore, from Boston down to South Carolina. If the population of Maine is sparse, with twenty to the square mile, what must that of California be, with about two and a half to the square mile? A few great cities must be the centres of influence on that coast, for generations to come. Outside of those, the population must remain nomadic and unstable. And, among those cities, San Francisco stands pre-eminent, with a future which cannot but be glorious.

Standing on one of the finest harbors in the world, with a climate which keeps all forces at work the year round, with no winter sleep and no summer vacation, — commanding the whole trade of that edge of the continent, and feeling after the immense commerce with China and Japan, — exporting forty million dollars of treasure per year, and several millions of agricultural produce, including the finest wheat and barley the world produces, — with manufactures of almost every sort already firmly established, despite high wages and the want of coal, — with thirteen daily papers, in four different languages, — with

a picked population of a hundred thousand, half of them men in middle life, of an average vigor and intelligence quite unequalled, — this city has before her a magnificent future, and is a grand field for our faith. The great sacrifices by which that faith was planted there, and any others which may be required to uphold it, will be amply remunerated in the moulding influence exercised upon our country's future.

But that future, Mr. President, is shaping, not so much on that Pacific coast, as in that great midland which we here call the West. You know the amazing development of our population and resources. We have doubled our taxable wealth in ten years; we double our population in a little more than twenty years; so that the Superintendent of our census predicts a population of fifty-six and a half millions in 1880, but fifteen years hence; and so that we may safely believe that many here present shall live to see a hundred millions of freemen inhabiting this land. But this population, Mr. President, is gathering itself into that vast garden lying immediately about the junction of the great midland rivers. In his report to the Statistical Congress at Berlin, Mr. Ruggles laid before them some facts as to the eight great States lying north and west of the Ohio. He showed that, while England has twenty-eight million acres of arable soil, these eight States cultivated more than twenty-six millions in 1850, nearly fifty-two millions in 1860; and that they have there, lying altogether in one great garden, more than two hundred and eighty million acres of fertile soil. He showed, further, that those eight States added to their population, in the decade ending with 1860, more than three and a half millions; that is, they gained more than sixty per cent in ten years, adding to their number a population greater than that of all New England. He showed, further, that, in those ten years, they more than trebled their taxable wealth, adding to it almost three thousand millions of dollars; and that they expended more than four hundred millions to build eleven thousand miles of railway within their own limits.

This being the work of ten years gone by, they will make similar advances during the decade to come. And that valley

is to be the heart of the republic, giving us hereafter our lawgivers and our presidents, holding our country's population, her wealth and her destiny.

But the question will urge itself upon us, Mr. President, whether all the forces of civilization keep pace with this amazing increase of population and wealth.

Expending four hundred millions for railways, did they expend *one* million for colleges? Adding to their numbers a population greater than New England's, did they add correspondingly of those elevating, restraining influences, — of those schools and churches which make New England a stable republic?

That great midland is, indeed, the child of New England. All its traditions and memories look back hither: the East, by the press and the school, is its teacher still. But, growing so rapidly as it is, — outnumbering New England three to one, — losing, with each new generation, more of those personal memories which so bound it to us when three-fourths of its people were emigrants from New England, looking hither to their childhood's home, — it must have in itself the springs of that spiritual life it can no longer derive from us.

When we speak of our ministry in the West, we meet the two conflicting statements, — one, that our faith is just adapted to the wants of that free and whole-souled people; that they are out of the Churches, waiting for our word: the other, that our faith, as commonly presented, is not for them; that they run its liberty into license; that only in a few of the great centres is there a call to-day for the ministrations of a Unitarian Church.

Mr. President, it seems to me there are two elements in that Western liberal society. There is one class of those from New England, keeping their good New England lives, and hungering continually for the words of a liberal faith; there is another class of those born in the West, or immigrating from Europe, who talk much of liberty, but who, perhaps, are readier to come together to celebrate the birthday of Tom Paine than to meet in the spirit of religion to worship God. Of the former class, there are enough in any of those larger towns to form a Church

which would soon become powerful and self-subsisting, if aided, during its infancy, by this Association, and especially if this Association is to be hereafter the hand of that mightier organization we have lately called into being.

Whatever be the fact as to the method of our ministry in the West, the need of that ministry is obvious when we remember that two-thirds of those who hold in their hands the destiny of the republic never go to church at all. Our success there must depend on certain conditions not very easily understood. One thing, however, we know, that all other denominations, in seeking to have influence in the West, have, as an essential preliminary to that end, planted there some educational institution, to be their base of supplies and centre of operations. There are fifty so-called colleges in the West, where there were but three fifty years ago. These are small sectarian schools of a low grade of excellence. West of New York, there are but two colleges worthy of the name, — but two like those of which New England has fourteen. Great States, like Ohio, with a population equal to that of all New England, are without any first-class college at all; while the altar and the school being both inadequately served, and there being no venerable civilization to check and refine the rude vigor of nature, society walks midst the perils of an unrefined and godless prosperity. Our first denominational work should be, then, to plant there a first-class institution of learning, to be the rallying-point of the Liberal faith. If there be any doubt as to the success of those laboring to revive that great school in Ohio, I would that their success might be guaranteed by this Unitarian Association, or by a new gift from the people, setting apart a sum adequate to endow a Channing Professorship, to be held by one fitted to teach the elements of Christian morals and of the religious life. Without such a school to be our base of operations, our faith struggles in the West in vain. And such a school, gauged not by the Western standard, where our high-schools would take rank as "Universities," but kept up, as nearly as possible, to the highest standard of New England, would not only serve our denominational purposes, but it would exert an untold influence on our country's future, by rousing all those preten-

tious colleges and universities in the West to a knowledge of their own inadequacy and littleness.

But, Mr. President, the subject we thus glance at is as inexhaustible as the West itself; and I can only bring my remarks abruptly to a conclusion, expressing the wish that we may be able to take possession of that great vacant field, and that many of us here present may live to see the day when a hundred millions of people shall dwell by these spreading rivers, looking up to one flag and one Lord, and lifting up the songs of freedom from sea to sea.

The President said, Before I call upon any other gentleman, I wish to say, that we regret that Governor Andrew is detained so long in Washington on important business. The tax-payers of the Commonwealth will not regret it, however, nor will the soldiers there, of whose interests he is taking care. Furthermore, I wish to say, that, hearing that one of the true Union and Unitarian men of Charleston had come North, I made strenuous efforts to secure his presence at this meeting; but imperative engagements compelled him to decline. I refer to Dr. A. G. Mackey of Charleston, S. C., who, during all the terrible bombardment and conflagration of that city, staid in his own house with his wife and children, and kept the old flag secretly hidden away, seen by none (as the Holy of Holies was entered by none but the High Priest once a year); and when they heard of a Union victory, having closed the blinds and locked the door, they took out that old flag, and went up into the attic of their house alone, where they would not be discovered by the secessionists and traitors of the city, and unrolled it, and before God gave thanks. My friends, it was a great disappointment to me that he could not be here; but I received from him, before he left the city, the following letter:—

Rev. Rufus P. Stebbins, D.D. Boston, May 29, 1865.

My dear Sir, — I cannot find words to express my great disappointment at not being able to attend the Unitarian Anniversary this week. I could have wished to be present, not only for the gratification that it would have afforded me, but that personally I might, in behalf of my brethren in Charleston, have expressed our grateful sentiments for

the relief you have afforded us, and the interest that the Association has shown in the revival of our Church. But an imperative pre-engagement requires me to be in New York to-night; and I can only add, to my other obligations to you, the request that you will say to the Association, for me, all that you know a true and loyal Unitarian should say; for this is what I should endeavor to do, were it in my power to be present. Very truly yours,

A. G. Mackey.

The President continued, —

Since we are deprived of this privilege, I will call, before I open the subject for general discussion, upon the Rev. Charles Lowe of Somerville, who has recently been at Charleston as the agent of the Association.

REMARKS OF REV. CHARLES LOWE.

Mr. President, — I was not expecting to be called upon to-day; and I know no one regrets more than I, that we have been deprived of the presence of Governor Andrew, who was to speak upon this subject, and of Dr. Mackey, whom you would all be so much delighted to hear. The President has spoken of this gentleman's fidelity to the flag. We do not know what it cost to be a Union man in South Carolina. They told me, with tears in their eyes, how they loved that flag. They could count eight in the city of Charleston who were Union men, who could trust each other. Those eight met regularly together, and their first proceeding was carefully to close all the shutters, and secretly to draw from its hiding-place that same flag, and place it over the mantel-piece, and then they would begin to talk of the events and duties of the day. Of those Union men, you may not be surprised, but you will be glad to hear, the most zealous were of the Unitarian Church.

Now, Mr. President, I cannot, in the few moments I have a right to claim, say in a clear, connected way what I think; and I should like to have you all take the best parts out of that eloquent appeal for the West you have just heard, and apply it to the South. The story of our mission there was, that we went to Charleston, and found the church, that beautiful gem of architecture, which was built during the ministry of Dr. Gilman, most marvellously uninjured, although the fire had swept to its

very walls, and the shells had rained down devastation and ruin on every side. One shell struck in the churchyard, and shattered a few panes of glass; otherwise the church is uninjured. It seems emblematic of the creed it represents, that stands the tests of all storms under which other creeds may fall. We found there, as you may suppose, a very small congregation, — the largest number that we had in any one service being one hundred and fifty; and of those a great many, the majority, were strangers, officers in the army, and others who happened to be present. Still there is a promise; and I believe we shall see there as time goes on, partly from the incoming of the former population, and partly from the influx of the new element, a very prosperous Church. However, I don't wish to go into detail in regard to that at this time; for, let me say, it isn't the mere prospects of building up that society on which I base the need and hope of the mission there. I believe it is just as important to send to Savannah the very best man we can find, as it is to Charleston; though I don't believe that you can find so many avowed Unitarians there as you can count on the fingers of the hand.

The great need, sir, is to send our influences down to take a part in this great work of social reconstruction. I have no doubt you all understand it as well as I; but I do not believe that any one, without actually going to the South, can really comprehend all that is meant when we speak of the reconstruction of that land, or comprehend the real significance of that favorite expression of our Brother Hale, when he speaks of "building a new civilization." The first preparatory work is done; that is, every thing has been overthrown, every thing has been shaken to the very foundation, and now there is to be a building anew; and for this building anew we need the very best influences we can bring to bear. There is a new element pouring in that somehow has got to be fused with the old. To bring together these antagonistic elements is like the bringing together the two opposite electricities: there will be a thunder-clap, unless we have some moral and religious conductors to make them quietly blend. Educational interests have all to be built anew. I took some pains to find out about the

educational interests in Georgia. There had been nine prominent universities, all but one of which have disappeared. A professor in that one told me that even that barely kept alive. Those educational interests have all to be built anew; and whereas, in the olden time, they were all under the influence of a pretty narrow sectionalism, we have got to come in so that at last there shall be one university on a liberal basis.

Then, there are great social problems to be wrought out, in the midst of violent prejudice, passion, and fear. Education is to be provided for the black as well as the white; and thus all these great interests are to be cared for anew, and the great work of regeneration is to be done. I believe liberal Christianity is the thing which is most needed to do it. While there is the most extreme prejudice against Unitarianism, and all the influences of passion are against it, yet it is gratifying to say, that among those who have gone down there for philanthropic work, among whom I was naturally very much thrown, although I found them of every creed, I rarely found one who was not ready to put creed aside, and co-operate heartily with any one who was doing a practical Christian work. They are all liberal Christians, whatever their denominational name; and it proves to me, that where there is a hearty interest in Christ's work, there we shall find liberality, and that liberal Christianity is what is to do the work that is to be done.

I cannot see any reason why South Carolina and Georgia may not yet be made New England in all that is good in New England, and preserve besides all that is good of the South; and we want to take our part in making it so. I do not see any reason why there shall not be just as powerful and beneficent a centre in each of those States, linking them with our body, as there is in Missouri or California.

I will not say more, although I might enumerate a thousand ways in which I could see there was work for us to do. I am going to present to you an illustration of the variety of work that there is to be done. I did not intend to bring it up to-day; but I have just received a letter from Rev. Calvin Stebbins, your missionary in Charleston, which has induced me to do it.

You have heard of the amount of destitution which still prevails in those Southern places. It prevails there now, just as really as it did when you sent your generous contributions to Savannah. In Charleston, I found among those formerly of the very wealthiest families, those who had had nothing to eat for three months, except some rice that was dealt out to them from the public store. When the rebels went away, they left a large quantity of rice, which was handed over to our military authorities, who have been dealing it out to the citizens. There are many there, once opulent, who have really had nothing but rice and water for nearly three months. There are some who, from some circumstances, have been prevented from regularly receiving this. Almost the day before I left, I heard that one, who was among the very oldest members of the Unitarian congregation, had starved to death. Mr. Stebbins, who had heard of it before I did, went there, and found that she had not starved to death, but had had a shock of paralysis, which the physician said was occasioned by her having lived on such scanty fare. The letter says, that, although she is not dead, she probably will die from the effects of it. I had made arrangements by which I hoped to be, in some way, instrumental in having some money collected to send down to relieve that distress; and to-day I received such a letter from Mr. Stebbins, that I know you would not forgive me if I did not make it known here. He says, —

"This afternoon I attended the funeral service of a little child, four years old, who was starved to death. One dollar in time would have saved the child. But I did not find it out in time. Another child in the same family was going the same way; but I have put it in a way to live. If you can send me any money to use with the poor here, send it on immediately. All last week I spent investigating; and, if I could get hold of a Northern audience, I believe I could make them give.

"For Heaven's sake! do something."

Friends, what shall we do in answer to this appeal? [Voices, "Take up a collection."] [In response to the universal expression of interest, a collection was immediately proceeded with, several gentlemen volunteering to gather the contributions; and the result was announced subsequently.] If there

are any who are disposed to give after this meeting is over, they can send it to me at the rooms of the Unitarian Association. There is a great advantage in this way of contributing, — we send to our own trusted missionary, whose heart is in the work, and who will see that every dollar of it is spent wisely, and none of it wasted.

The President then remarked, —

Any one who wants to give more than is in his pocket (and there must be a great many) will please write his name with the amount on a slip of paper.

I call upon Rev. Dr. Eliot, of St. Louis, to address the meeting.

REMARKS OF REV. WILLIAM G. ELIOT, D.D.

Mr. PRESIDENT, — I have come without preparation for a speech, and it isn't easy to talk, for talking is breath, and we are raising the wind now; but still the command must be obeyed.

I am very glad for the first time in my life to speak here as one who does not exactly represent the West. It has been very properly said, that, the West having kept going away from Eastern civilization, a flank movement was made, and that the course now is eastward; and we have learned to think in Missouri, what is really a fact, that we are in the centre of the Union. The centre is there; and Dr. Holmes made a mistake when he said that Boston was the hub: it is out in St. Louis, and all that we desire is that enough oil should come from this excellent portion of the country to keep the wheel in active motion until it shall go of itself. But there is the central position, and there will be the central power. Notwithstanding that you have heard so much of that great Western valley, you know but very little about it; and, when we talk of radicalism and conservatism, you may depend upon this, that the great conservative power of loyalty and patriotism, the great conservative power of American institutions, is in that valley of the Mississippi, and will remain there. It has been so proved. When this war began, all our immediate interests in that great

North-West were in the Southern trade. We were crippled, we were destroyed, for the time being; and it was generally supposed, and the South expected, that their natural allies would be in the North-West, and in Missouri, as a matter of course and as a matter of interest. When I was here three years ago, speaking for the Western Sanitary Commission, I was urged by the good people here to make this point, — that the North-West was in no danger of seceding. For a long time the natural strength of that region was not understood. It was comparatively neglected by the "powers that be." Money was appropriated with difficulty, and soldiers were sent to us slowly and reluctantly. But what was the result? From what source has the great conservative power, all through this terrible struggle, come more effectually than from that exact region, which has been, and is, and always will be loyal, whether it is for our interests or against our interests?

The very same army which you helped to feed and to clothe, and for whose sick you provided so kindly, so generously, so disinterestedly, three or four years ago, after the battle of Springfield, where General Schofield (honor be to his name!) saved that little army from destruction, that it might save St. Louis and Missouri; the soldiers that were on that battle-field, and at Pea Ridge, near Boston Mountain, under Sherman and Grant, and others whose names are so honored, — the very same soldiers whom you were taking care of there, have gone over the whole circuit: and our Western Sanitary Commission, armed and strengthed by your kindness, followed them in that army of the Tennessee, the Fifteenth and Seventeenth Army Corps, until they came out at Richmond. Is it not something for us to feel, that we of the West are at the centre; and that we can reach out our hands here, as a part of the great East, and a part of the great West; that we maintain our sympathies with the whole Union; and that loyalty and patriotism and freedom fill our hearts? I trust that it will be understood by all those who are laboring for the reconstruction of this Union, that we have to begin at the beginning; that we must begin with the young: we must diffuse intelligence and truth by our newspapers, by our schools, by our colleges; that this, which

is not so much the hub, but the head of the country, should infuse intellectual life and vigor throughout the whole country, so that we may reconstruct and regenerate indeed.

The President then called upon the Rev. Henry W. Bellows, D.D., of New York, to address the meeting.

ADDRESS OF REV. H. W. BELLOWS, D.D.

Mr. President, and Ladies and Gentlemen, — I am sorry to say that I am in the condition of a bottle, so very full by reason of that which has been condensed under the pressure of the information and enthusiasm of this meeting, that it is very difficult indeed to get a single drop out of it; and I had hoped that the contents would be permitted to remain in until I got home, to be drawn for future use under circumstances more propitious, at any rate for my utterance, if not more propitious in themselves. One thing I wish to say, which will carry a little weight with it; and that is, that I want, in the name of unknown friends whom I can always trust and draw upon, just to double that subscription for South Carolina, whatever it may be at this present moment.

And now, sir, it seems to me, that, in view of the general statements which have been made here on this occasion, we are in circumstances that ought to fill us with joy and hope, and with a sort of confidence that will lead us into the broadest, most energetic, and bold line of action. This Unitarian Association has been not only the hand of the body, it has been its head and its heart these forty years past. Within the past few months, we have convened our whole body together under most favorable circumstances, and got at the mind and the will of the Unitarian denomination in the most unmistakable manner; and, sir, I presume that, whatever may be the official relations between the National Conference and the American Unitarian Association, there is no denying what the relations are between the American Unitarian Association and the Unitarian denomination. Allow me to say, that your success in calling upon this denomination for any needed amount of money must depend

altogether upon the wisdom, the sagacity, the energy and zeal you show in spending liberally, promptly, and efficiently the money that is put into your hands. If you hoard a dollar of it, it will take two dollars for every one you hoard out of your treasury for the next year. If you act with timidity, if you adhere to preconceived methods, if you do not stretch the compass of your plans up to the full extent and height that reign in the Unitarian heart, you will destroy the goose that lays the golden egg, you will wring its neck with the very first twist. If you apply any stringency to your generosity, if you do not come up to the fullest expression that Unitarianism reposes faith in its own mission, confidence in its own purposes, reliance in its own ideas, and a full assurance that God has given to it a great work, you are unworthy, as an Association, of the confidence commanded for forty years, and it will go in a night out of your hands and out of your hearts. Sir, the Unitarian denomination feel, I believe, an abundant confidence in this Association, as willing and ready to do the work which, as its executive, it has reposed in your hands; and I hope you will not feel that any thing which concerns the interests of the Unitarian denomination, which lies at the bottom of its usefulness, whether it be something unusual or not, whether it be something that has been thought of before or not, whether it be something for which you can quote precedent or not, — if it concerns the vitality, the right, the strength, the ability, and success of our cause, it is your duty to spend your money for it; and you must have no other rule and no other conception of what your duty is than the single question, What is for the interest of the Unitarian denomination? — implying, of course, that that denomination covers the spiritual interests of humanity and our country. Now, let me say plainly, I mean this. It is not fortifying our old churches or planting new ones, or sending missionaries here and there. If a newspaper is an appropriate missionary, establish a newspaper. If Antioch College is the missionary, take your money, wherever it may be, and found that college; do any thing that is most important to be done at this immediate moment. If one dollar of your money is wanted towards the fund to be raised before the 21st of June, to be applied to Antioch College, and if it is denied, I will come

with a spiritual pistol, and, applying it to your head, demand that money. We must have that money; we must get it otherwise if possible: but, if any necessary deficiency exists, that money must come out of the funds which the Unitarian denomination have put for the time being into the hands of this Association. And so I will say of any newspaper, or of any other great common cause that bears upon the interests or the hearts of the Unitarian body.

I heard some fears expressed while ago, not here, although it was in this building, that we should not exactly know what to do with one hundred thousand dollars, if we had it in hand. The difficulty now is, not to know what to do, but where to get the money we want to do with. The field is the world, the opportunity tremendous, unthinkable, vast, and glorious; and we want more, and shall want more and more, all the time.

In regard to that missionary work at the South and at the West, I began my own experience as a minister in the missionary work through the South and in the West. I took up my course and went to Richmond, and from there to Charleston and Savannah, from there to Augusta and Milledgeville, and so down to Mobile and New Orleans, and up the Red River, and made a general serpentine route over the Southern country, when I was a boy twenty-four years of age, and preached in all the capitals of the Southern States, where I could get a chance of a hearing; and I did it in the employ of the American Unitarian Association. It was a vast experience for me; one of the richest I ever had. The sermons I preached there in Mobile and elsewhere, I said to myself, it will never do to preach up in the North among those fastidious, refined, and delicate congregations: this is all lost time; I have got to do all this over again in a very different way. But I tell you the sermons I wrote down there for those congregations are the very sermons that gave me whatever Northern reputation I had in the earlier part of my ministry, and taught me how to preach, if I know any thing about it. And I beg to say to those entering upon the ministry, in Heaven's name take a year or two of that kind of business; go away from home, where you find too much respect for the intellectual calibre, or fastidious taste, in those for whom you are to preach; and, when you return, you

will find wonderful improvement. I remember my experience at Milledgeville. After a great deal of effort (Unitarians were regarded with supreme horror), some friends of mine succeeded in getting the hall of the House of Representatives, in the capital, for me to preach in. I arrived on Friday, and they were all day Saturday in finding me a place in which to preach. When I went into the Speaker's desk on Sunday, there was no hymn-book, but only a Bible. I found a large placard of white parchment posted on the desk with these ominous words: "Young man, beware how you blaspheme the name of God and his Christ." That was the welcome and warning I had at Milledgeville, in Georgia, when I was about to preach what I supposed to be a simple and sincere Christian sermon; but the horror of Unitarianism down there, and in all that region, was in proportion, as it usually is, to the ignorance of the people.

Now there is a peculiar secret aptitude and fondness among the cultivated and educated classes of people throughout the whole South for Unitarian opinions. I had an Orthodox minister call on me in New York, and with the temptation of the devil, for he came from New Orleans at the time it was in rebellion, to say to me, "Doctor, you have a good deal more influence down South than you know of. Do you know that many things you have said and done are read down there by the ministry a great deal? Now, if you would only be a little careful, and not take quite so strong side in regard to this rebellion up here, I assure you that you might exert a tremendous influence among the ministers down there." Gentlemen, I didn't exactly kick him out of my sight, although I was very much tempted to do it. But I said, "Satan, get behind me; and disappear in a very sudden manner, unless you want to be aided in your passage out."

What I wanted to say was this: There are many intelligent, thinking men down South (and they have had to do a great deal of thinking down there to justify themselves in various ways), who have a singular aptitude for our influence and our teachings; and as we, as the Unitarian body, have had the credit, in a large degree, of having created the rebellion, so I desire we shall deserve a large share of credit for finally crushing it out by the influence and impressions created by our mis-

sionary labors and literature, which we ought to be eager to get at the earliest possible moment into that country, because their minds are broken loose from the past, and have a natural and unavoidable tendency not to stop half-way between the present position and that in which they were, but to go over in a great leap to the very opposite position from that in which they originally stood. You won't find any half-way opinions in theology or politics are going to be the policy at the South. I anticipate a great radicalism, social, political, and religious, to characterize that country the moment things have settled into their natural condition; and the very set of influences that has barred us out of that region, like a Chinese wall, now that that wall is levelled, is going to invite us with an urgency and attraction that will be triumphant. So it is with our whole Unitarian cause. I desire to say here, that that slow, creeping, quiet kind of way which it has been fashionable to say is the only pace this ill-fed, scrawny beast we rode upon could make, is not the pace of that true blood-horse, better than Mahomet's mare, which is beneath us. I mean that Unitarianism which, if we understand it right, we believe to be the truth of God and the truth of his Christ, the gospel and the whole gospel, not emasculated or deprived of any of its parts, but the gospel which is to convert the world, and by which the world has been converted, so far as it is converted at all. Because I maintain that whatever is vital, sufficient, efficient, and really useful in the whole Orthodox system, is that sacred thing within this husk or shell which we have now broken; and that they have not done their work by their professions of truth, but by that which has been in the work which has spread their professions: for they had zeal for God and a zeal for Christ; and God and Christ in any disguise, if they only be earnestly and heartily professed, will work their power upon souls that come into their presence. Now, we have that blessed gospel, and we are to take our stand amid the great Christian denominations of the world to do God's work, and that of our Lord Jesus Christ, and of his Church, to save the unconverted souls of all men. The idea of having a gospel for rich people, and a gospel for cultivated people, and a gospel for people that have been brought up in college, a gospel

for people that ride in carriages, and that live daintily every day, and are arrayed in fine linen, — don't let us be content with any such Church as that. No Church that doesn't include the poor as well as the rich, no Church that doesn't include the men of our common humanity as well as its intellectual humanity, deserves to have any large popular life, or to have any great success. It is the affections, it is the emotions, it is the sensibilities, it is the spiritual nature of man that makes him great, that makes him sublime, that makes him mighty for pulling down the strongholds of Satan; and, if we dwell in this miserable mountain of an intellectual region, we shall never have any proper power to move the world. We shall be a breeze playing here and there, and not a great mighty blast sweeping over the prairies, and moving with one tremendous force the trees, the woods, and the forests on a thousand hills. Don't let us go to work with our tooth-picks: let us go to work with a common shovel, with a common hoe, with the great universal implements with which humanity works when it is opening the face of nature, and laying the future harvest in its bed. Let us plant with both hands, plant everywhere, plant with courage, with hope, with confidence, with God's sun and God's rain; and let us expect a harvest as wide as the work.

This little Unitarianism, rebuked on account of its eminent respectability, rebuked because it could not live out of the immediate sight of the State House of Boston, rebuked because it was so well dressed, rebuked by a certain gentleman up in Springfield because it appeared so very respectable and so very venerable, and so extremely primly and prettily in the New-York Convention, — this little Unitarianism, if I know what it is, is the mighty gospel of God; and, if it was not so, I would spew it out of my mouth this moment, and have nothing more to do with it to the end of time. It is the religion that was meant to spread, and which must spread, when Christianity is understood as including in its mission all the faculties and powers of man, — intellect, heart, instinct, sensibility, and even physical nature. Yes, the gospel of God is meant to save the body and soul; it is meant to save the passions, the emotions, the sensibilities, as well as the intellectual forces and discrimi-

nating powers. It is to unite in one grand, perfect whole all there is in man and all there is in society; and let us claim, not in any spirit of exclusion, not with the least disposition to undervalue the work that others are doing, not with any of that mean jealousy which would take unto ourselves the exclusive monopoly of the spirit of the gospel and the religion of the Son of God, — let us claim that the world belongs to us, at least as much as to others. We are not going to be contented with representing the understanding, or the mental faculty, or the intellectual class, or the respectable class; but we are from this time forth going to take our position as one of the great teachers of the Christianized and unchristianized world, and to be ready, as soon as may be, by as many churches, as many preachers, as active influences, as large and wise a measure of skill and ability, as is exercised by any other denomination. We do not have that skill at present; we do not possess that faculty. We despise the arts and means by which great results are to be accomplished. We look up to our high places, and stand gazing at the temple we call our Church, and say, How beautiful is the foundation on which it rests! but what are we doing to build the road that leads up to that dome, to appoint guides to those that are to reach it? We behold the great prospects, and stand gazing admiringly upward. We must go to road-making, we must condescend to the very meanest service, to making the way plain to those that want to walk in it; and we must remember that there is a very small portion of this world under the influences of the logical faculty, a very small portion of this world cultivated very much in that artificial and scholastic way which we have learned so much to admire, and which we have sometimes thought is the only form that manifests itself with dignity in the world. As for me, I won't say with Hazlitt that I think the understanding is the meanest faculty in man; I won't cast discredit on it with Coleridge: but I will say, that unless we learn to address ourselves more to the moral nature, more to the impulsive, passionate, emotional nature, which we have affected to despise, and talked of as though it was only a tool for ignorance to work with, we shall fail. It is a tool for ignorance to work with, but it is also a mighty power for the wisest to direct the world onward; and

those that do not understand human nature are not worthy to conduct humanity. Our views of human nature are in many respects exceedingly behind what the experience of the world has taught it to be. We have been too willing to cut out every element of strong power that acts over the passions and prejudices of men. They are the means of power; the means that the Christian speaker, of all others, should understand and appeal to. There are storms shut up in the human soul, and there must be spirits to urge and direct the storm. We have got to wake up the latent powers of the human soul, and then conduct them to those magnificent results found in the works of the Methodists and other denominations which show such miracles of grace and truth, even in their imperfect hands, in all the history of the past, and will in the history of the future.

I beg leave, Mr. President, to stop here, and congratulate myself that the Unitarian body is waking up to its duty; and that the Unitarian Association means to strike this year a steady, mighty, sweeping blow for our glorious cause, which God has committed to our hearts and hands in this gospel of liberty and grace and love and power.

Rev. Dr. THOMPSON, of Jamaica Plain, then rose, and said, As this is to be the last speech, of course it is to be the best; and whoever beats Dr. Bellows may expect to beat all the rest of mankind. This is my speech, sir. In response to the appeal of Mr. Stebbins through Mr. Lowe, this congregation has contributed the sum of $223.43.

Rev. S. H. WINKLEY, of Boston, said, And now, sir, I am going to beat Dr. Thompson. I would say, that I, as one of the collectors, have received what, added to the amount just reported, makes the sum of $570.64.

GEORGE W. BOND, Esq., of Boston, spoke as follows: Mr. President, — We merchants, for the last four years, have been in the habit of going to the Exchange every morning, with anxious hearts, to gather the news of war and bloodshed. On my way up this morning, sir, I stopped and found the clerk transcribing upon the board this simple message, pregnant with the evidence of returning peace: "After to-day, telegraphic messages may be sent from this office to New Orleans, Mobile,

Savannah, Charleston, Richmond, and all the principal Southern cities." Let the first message from Boston be our gospel of good-will and love to Brother Stebbins, announcing what has been done here to-day.

The Secretary was then directed to notify Mr. Stebbins, by telegraph, of the amount of money contributed, and to make arrangements by which he could draw it at once for the relief of the destitute and suffering.

No other gentleman volunteering to speak, the Report of the Executive Committee was accepted and adopted.

AMENDMENTS TO THE BY-LAWS.

The consideration of the amendments to the By-laws being in order, Rev. STEPHEN G. BULFINCH, D.D., proceeded to state the circumstances under which the first amendment was moved by him last year; this amendment being as follows: "In place of Art. 2 in the By-laws as it now stands, substitute the following:

"Art. 2. — The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members."

Dr. Bulfinch continued. He thought it desirable to bring more of the lay element into this Association; and, for this reason, many persons, who desired me to be their mouth-piece, thought it well that this amendment should be offered. But, sir, since that time, our denomination has heard a voice in this church, to the effect that our field of power and strength was the world. To that voice we gave audience; and the result was the formation of an Association on this lay representative principle. The assembly convened in New York early this spring accomplished, in a great degree, the purpose for which that amendment of the constitution of this society was intended. Organizing itself as a permanent body, making arrangements for annual re-elections from each Unitarian society, and their assembling together in New York, it filled that want which has been felt among us for more close fraternal connection. It exhibited, in its own arrangements, under the guidance of him

who is so much revered here, and whose absence to-day we regret, — it exhibited, under his guidance, and in the presence of a large number of lay delegates, the advantage derived from that organization. Thus, while I consider that it entirely vindicated and approved the contemplated change in this society, it has in part obviated its necessity. From the efforts successfully commenced last fall, the number of life-members of this Association has been greatly increased. Their number can be better stated by yourself, or by the Secretary, than by me. Under these circumstances, I should withdraw my motion for an amendment to the By-laws, if I felt it was respectful to the body. I, therefore, sir, merely introducing the subject, leave it for the disposition of the assembly.

On motion of Mr. Warren Sawyer, the first amendment was indefinitely postponed.

On motion of the same gentleman, the second amendment — viz., "In Art. 3, before 'directors,' substitute 'fourteen' for 'nine'" — was adopted.

ELECTION OF OFFICERS.

The election of officers being next in order, the President called upon the Nominating Committee appointed by the Association at the last Annual Meeting.

Rev. Ezra S. Gannett, D.D., Chairman of this Committee, then reported as follows: —

The Committee on Nominations supposed, when this work was placed upon them, that the work would be a very simple one. But it has not been so. We propose to make some important changes in the Board of Officers, — changes resulting, not from caprice or partiality, but from the changed circumstances of the Association. It has therefore seemed to us, that it would be most respectful to the present Board, and more agreeable to those who will be called to vote, that we should give our reasons for the report which we shall make. Instead, therefore, of simply laying the list of officers which we nominate on your table, may I offer a few words of explanation?

A year ago, sir, as we all know, the Association was pursuing its usual happy and successful course. Since that time, it has

had large resources placed at its command, great opportunities opened before its activity, and weighty responsibilities thrown upon its conscience; therefore we felt, and from one and another quarter we were reminded, that the organization of the executive force should have reference to this new position of affairs. Upon considering and comparing all the aspects of the subject, it seemed to us more and more serious, — a very grave matter; and the result was, in the first instance, and finally, that we thought we must fall back upon a conception of some of the founders of this Association, in their days of youthful ardor and hope. They had it in purpose that the secretaryship of this body should be its great post, — its life, its energy, its expression; that the Secretary should be clothed with all possible authority to do the work of the Lord in the world; while behind him, to sustain him, a body of officers might be rendered necessary by the infirmities that cling even to secretaries of the Unitarian Association. Our hopes then, however, were disappointed, as I trust they will not be a second time. We found the Association must be confined to less efficient and less various instrumentalities, and would require very much less toil than we supposed of its officers; and particularly, that the money — the sinews of war, the sinews of philanthropy — did not come at our call, as we had expected. It was necessary to change our plan; the consequence of which was, that, after several gentlemen had held the office of Secretary, who were or had been in the charge of congregations, we put in our friend, the present Secretary, who has performed the work so admirably, and to our entire satisfaction. But it seems to us now, that a very different work arises; a work which, while it includes all that our friend has so well done, embraces a great deal more, — all that was originally contemplated, — more, indeed, than we hoped. One other fact may I state in regard to the original organization of the Board. It will be remembered, that our first President was the venerable Dr. Bancroft, of Worcester, whose distance from the city, and whose age, precluded a frequent attendance at the meetings; but we wished the name of one well known throughout our whole denomination, one whose presence at our public meetings would carry weight, to stand at the head of our body; not that he should be simply

an ornament, though a most graceful ornament, but that, while he gave us his counsel, he should be relieved from much labor. It seems to us that it would be wise to return to these two features of our early organization. At the same time, we are unwilling to dispense with the services of our friend now at your right; we cannot dispense with him. We are told that there is work enough for two Secretaries to do. But we have not authority to nominate two Secretaries. All we can do is to ask leave, after having presented our list of nominations, to make a motion which we think will bear upon the point still to be settled.

Then, sir, in regard to the names which we shall offer. It seemed to us it was of the first importance, after providing for the work to be done, that we should get a fair representation of our whole body. The whole Unitarian denomination has come up with heart and open hand to the support of the Association, by the money which has been contributed. It is proper, therefore, that all portions of that body should be represented, as far as can be in a Committee of limited number. We also deemed it important, especially in view of the large amount of money to be wisely expended, to secure on the Board more of the practical judgment and financial experience which laymen rather than ministers possess. But, on the other hand, a Committee who have been faithful and attentive to their duties the past year ought not to be turned out of office simply that others may take their places. We were relieved from any embarrassment, however, arising on this ground, by the resignation of several members of the Executive Committee, who wished not to be renominated. Under such circumstances we came to the preparation of the list which we now offer. We propose that the gentleman who now holds the Presidency, and whose indefatigable and successful labors on behalf of the Association not only cover the last three months, when he has had onerous duties thrown upon him, but distinguish the whole term of his office, should take the Secretaryship. I wish we could prefix the title which for some years was borne by the incumbent of this office, — General Secretary. Having the whole country and all the interests of the Association under his eye, he will be General Secretary, call him by what name you may. If we

place this office in his hands, with this great amount of work, which will demand his whole time, and require frequent, perhaps long absence from home, we must make him at least a decent remuneration. He certainly ought to have as much as the Association shall be willing to pay for such an office. His work will be in many respects a larger, and in some respects a more burdensome, work than has devolved on our present Secretary; whose services should unquestionably be retained, and whose salary, we hope, will stand as it now is, although he will no longer hold the same office, or under the same title, as now. Having provided for the most important place, we were left to look for other officers; and without a dissenting voice, without a moment's hesitation, as it were by acclamation of your hearts and your judgments, friends, we put at the head of this list the name of John Gorham Palfrey, — I need not say the *Honorable* John G. Palfrey. The Vice-Presidents, Henry P. Kidder and George Livermore, we renominate. Passing over the Secretaries, we come to our efficient Treasurer, Charles C. Smith, whom we also renominate. On the Board of Directors, we renominate Rev. Frederic H. Hedge, Rev. James F. Clarke, Rev. Frederick Hinckley, Rev. Charles Lowe. The four vacancies created by resignation we propose to fill with the names of Rev. Leonard J. Livermore, Rev. George H. Hepworth, Mr. George W. Fox, our present Secretary, whom we wish to put in the Board of Directors, and Mr. Henry G. Denny. The two lay delegates now on the Board we hope to retain, — Mr. Warren Sawyer and Mr. George O. Shattuck. Of the present non-resident Directors, Mr. Heywood is now in Europe; and Dr. Hosmer certainly, according to our friend whom we have heard this morning, does not belong to the West. Leaving Rev. William G. Eliot and Rev. Carlton A. Staples to represent the two sections of that part of our country, we propose the names of Rev. Samuel Osgood, of New York, the congregations in and near which city have made such liberal subscriptions for the Association; and Rev. John F. W. Ware, of Baltimore, — the gate of entrance to that South in which we hope to find large opportunities of usefulness.

We have tried not to have any religious society represented

by more than one member, although there may be in one instance a departure from this rule. Dr. Palfrey represents the Brattle-street Church in Boston; Mr. Kidder, the South Congregational Church; Mr. Livermore, the First Unitarian Church in Cambridgeport; Dr. Stebbins, as he should, represents the American Unitarian Association; Mr. Smith represents the Arlington-street Church; Dr. Hedge, the Brookline Church; Dr. Clarke, the Church of the Disciples; Mr. Hinckley, the South-Boston Church; Mr. Lowe, the Somerville Church; Mr. Hepworth, the Church of the Unity; Mr. Sawyer, the Hollis-street Church; Mr. Fox, the Church of the Disciples; Mr. Shattuck, the First Church; Mr. Denny, the Church in Dorchester; Mr. Livermore, the Church in Lexington; Dr. Eliot represents the Southwest; Mr. Staples, the Northwest; Dr. Osgood, the Middle States; Mr. Ware, the South.

These, sir, are the principles on which we endeavored to proceed; and this is the result to which we have come. I believe I have entered into as much explanation as was needful, and I am sure it is quite as long as the audience would patiently bear. I may add, that, according to usage, we have had votes printed with spaces between the names, to allow, if desired, other names to be inserted.

The report of the Nominating Committee having been accepted, Rev. William G. Scandlin, Mr. Moses T. Rice, and George H. Nichols, M. D., were appointed a Committee to receive, assort, and count the ballots.

Rev. Dr. STEBBINS then said: It was known to the Committee on Nominations, that under no consideration whatever could I accept the office. Many years ago I was requested to be Secretary of the Association, and declined on grounds which to me have never changed. Years have only added to my solemn conviction of my personal, constitutional incompetency for an office of that kind; and I even declined to be chosen a member of the Executive Committee; feeling that I had done my part of the work, that I had earned a position on the retired list, and earned a pension, although a pension I did not ask. I wish it understood that I am a candidate for no position. I have enjoyed the work. I have been on the Executive Committee five

years, four years consecutively, and three years I have had the honor and the labor of being President of the Board; and the last year the labor has not been small, and the honor has been great, for I leave the Association in a state of prosperity, through the wisdom and energy of the Executive Committee, such as it has never had before. It is a pleasure to leave the work when that work has been well done. Accept, gentlemen of the Association, my hearty thanks for the repeated times that I have been chosen President of the Association. The gentlemen of the Nominating Committee will accept my thanks for the honor they have conferred in presenting my name; but it is well to have it understood before the ballot is taken, that I cannot, under any circumstances whatever, accept the office.

Rev. Dr. GANNETT replied as follows: I am very sorry to be obliged to listen to such an absolute refusal. I am sorry to be obliged to say a word in justification of the Committee. If the Committee had understood that you, sir, would under no circumstances accept the office, they would not have been guilty of the affront to the Association of bringing before them a useless nomination. The Committee did not, I am sure, at any moment, suppose you had put in an absolute refusal, or any thing, I may say, that very nearly approached to it. We knew the hesitation and doubt that lay upon your mind, but we believed that the action of this meeting, by which you should be placed in this office, might overcome that hesitation.

Rev. Dr. STEBBINS then said: The explanation made by Dr. Gannett is unquestionably true; he did so believe, and I have again to render my thanks. But I so gave him to understand, yet did not press the matter; for he knows the circumstances under which I was called before the Committee were of a hasty character, and I said all that I thought was courteous under the circumstances.

Rev. ED. E. HALE spoke as follows: I have been entrusted with a motion which I believe as proper to make at this moment as at any other moment. It appears, that, by some oversight in last year's proceedings, the vote required by the By-laws fixing the salary of the Secretary was not passed in exactly the formal way in this Board which should be customary, whether it has been or not. I rise, therefore, for the purpose of moving a

distinct and formal vote with regard to the salary of the General Secretary, which may or may not be in order. It happened to me six or seven years ago to be placed by the Executive Board in charge of this meeting, in a position requiring me to offer a very unprofitable, very unsatisfactory, and very mortifying series of measures, by which we made a reduction in our expenses, reducing the salary of our executive officer to the pittance paid to a clerk for a few hours of office service. I consider it one of the happy compensations of Divine Providence, that, in this day of our prosperity, I have been asked by the gentlemen of the Executive Board to make a formal motion which shall announce that we are again in a position to pay at last a decent salary for the work which we have in hand, and to urge upon this Board the establishing of the salaries, not merely of one executive officer, but of two executive officers, for the work before it in the coming year. I move, therefore, for a formal vote, that the salary of the General Secretary for the coming year be $2,500. After that vote is put, I shall, at any time when it is in order, move that the Executive Committee be requested to appoint a Home Secretary. I am sure that it is the universal wish of this Society, that the gentleman who has so assiduously filled the place of Secretary for the last four or five years shall have the place of Home Secretary. I do not think any explanation is necessary as to the need of these two officers: it has been admirably explained by the Committee on Nominations. We want one gentleman to give counsel to our missionaries and weak churches in different parts of the country. I shall then move, that for the equally important, though perhaps not so difficult or brilliant, work of superintending your list of publications, attending to the care of the proof-sheets and stereotype-plates, of receiving strangers from abroad, of carrying on your correspondence, of keeping the records of your important business meetings, choosing books when applied for, — a very large business, — I shall move that the Executive Committee be requested to fix the salary at $1,700, a sum none too much for that business.

I may say a word somewhat personal in this connection, and I violate no confidence in saying it. It happens to come within my personal knowledge, that the gentleman who has so illus-

trated the work of our Board for the last three years in his position as President — the gentleman whom, at this moment, I suppose, we have unanimously elected as General Secretary — has been applied to (I was the person myself to ask for his services) to labor in a field which to most men would have been most congenial, which would have involved a salary of twice the amount which I have named to be paid to the officer of this Board. I say that every thing we can do here to intimate the value of the services which the clergy of this country are rendering for this country, ought to be done in an honorable and above-board way. I therefore move the salary I have named, which seems to me too small rather than too large, be paid for the next year.

The motion was adopted.

Rev. EDWIN J. GERRY, of Boston, as a member of the Association, desired to ask a question, in order that he might act intelligibly. He asked whether, in case the President was elected Secretary of the Association, he would serve. He happened to be laboring under a cold, and had not been able to hear distinctly all that had been said. It seemed to him that he caught from the lips of the President, that he would not serve under any circumstances.

The PRESIDENT informed Mr. Gerry that he had heard correctly.

Rev. ED. E. HALE moved that the Executive Committee be requested to appoint an officer to be known as Home Secretary, and to fix his salary at $1,700.

Rev. Dr. GANNETT requested that the motion be withdrawn (which was done), because no such officer was authorized under the Constitution. To avoid this difficulty, he proposed as a substitute the following resolve: —

"*Resolved*, That, in view of the increase and variety of work which will devolve on the Secretary under the present resources and opportunities of the Association, it be recommended to the Executive Committee to retain the services of Mr. George W. Fox, whose ability and faithfulness in the office which he has held for several years the Association would gratefully acknowledge; and that they be authorized to pay to him for such assist-

ance as he may render the Secretary, the same salary as he has had the last year."

Rev. Dr. HEDGE moved to amend by fixing the salary at $1,700. The amendment was accepted, and the resolve was adopted.

Rev. ED. E. HALE gave notice of a motion to amend the second line of the third article of the By-laws, by inserting after the word "Secretary," the words "or Secretaries," to lie over for action until next year.

On motion of Hon. THOS. D. ELIOT, of New Bedford, the President was authorized to appoint two gentlemen to audit the accounts of the Treasurer for the ensuing year.

The PRESIDENT then appointed Messrs. William Crosby and F. H. Peabody.

The Committee appointed to count the ballots reported, that the ticket nominated had been elected, except that in one case, of the Non-resident Directors, there was no choice; the votes being divided between Rev. Dr. Osgood and Rev. Dr. Bellows of New York. Each gentleman withdrew his name in favor of the other; but, on a subsequent ballot, Rev. Dr. Osgood was chosen.

Rev. Dr. GANNETT then asked, if the President, after the expression of the wishes of the Association, and so strong an expression, would not accept the office of Secretary.

Rev. Dr. STEBBINS replied, that he did not feel justified in changing an opinion which had been of fifteen years' standing. He had been applied to to fill that office before, but always declined. Nothing had transpired to change his disqualification for it in certain relations, excepting that he was less qualified because he had grown a good deal older.

Rev. ED. E. HALE spoke as follows: I wish to make a proposition. We have for the first time in our history created two Secretaries in the place of one. We have a different system of administration, — we have never had two Secretaries before. It is therefore impossible for any gentleman to say that he is fitted for or not fitted for the duties, until those duties are laid down by the Executive Board we have now chosen. I suppose the first duty of this new Executive Board will be in consultation with the persons chosen Secretaries, in view of their ability

and willingness to discharge this, that, or another duty; to assign the duties of the General Secretary and the Home Secretary. What I wish to suggest is, that the Secretary now chosen, and the other Secretary, might await the action of the Executive Board in defining their duties, as it would undoubtedly be their first action, before they state to us that they are or are not able to discharge those duties. Although we give to this office the name of General Secretary, it is evident that many of the duties discharged by the General Secretary will be discharged by the Home Secretary. We have a much larger business to do than before. We are willing to relieve my friend who sits in front of us of a part of the care that comes to him. It is evident that no person can fitly speak of his competency or incompetency, until the duties of the office have been assigned. And, as the duties have not been assigned, I join with my friend in front of me that this resignation be not accepted.

Rev. S. R. CALTHORP stated, that the election of Mr. Stebbins would have been unanimous, had it not been supposed by some, including himself, who would otherwise have voted for him, that Mr. Stebbins positively declined.

Rev. Dr. STEBBINS replied, that the unanimity of the vote would have made no difference whatever with him.

Rev. Mr. HALE suggested that the matter should be left in the hands of the Executive Committee.

Rev. Dr. STEBBINS then said, Gentlemen, you *must* accept my resignation. I beg of you not to press the matter upon me any further. I would not dare here and now even to promise or yield any thing touching a conviction which has been at least fifteen years in maturing in my mind. Therefore, I hope you will forgive any thing that looks like impropriety in this matter. I am pained with only one thing; and that is, that I was not understood to most clearly and emphatically decline being a candidate. It is the only thing that I regret in the whole matter; and that I do regret: and I beg of you not to press the matter upon me any further, but to accept my resignation.

Rev. Dr. FARLEY said, The Association owe it to themselves as well as to the late incumbent of the Presidency, it seems to me, to withhold any further pressing of this thing. When a gentleman is nominated to an office of this Association or of any

other, and, having deliberately considered it, declares that he cannot and will not accept it, I have no hesitation in saying that the Association should not press it; and any thing like a ballot for him under these circumstances should be withheld. I have, therefore, no hesitation in saying, that, for these reasons I struck out the name which was nominated by the Committee, in my own individual case. I have listened patiently from that moment to this, and I think now there can be no further question in relation to this point. While I honor the President of the Association, and while I believe him eminently fitted to have gone forth as our representative to the country, and the cause which we have so much at heart, he has taken it out of our power, as he had a right to do, to have his services; and we are bound to accept it. I hope we shall hear no more of that nomination, but shall proceed to ballot now for some one else, or take such proper measures as the Association may determine.

Rev. Dr. BELLOWS then spoke as follows: In regard to the pertinacity in urging this nomination, and against the acceptance of the resignation of the late President, I must say that it would perhaps have been different if the President had only put his objections to the Secretaryship on the score of inclination, and not on the score of qualification. The almost unanimous opinion of qualification has been expressed by this Association. I take it, therefore, that our friend is standing up in the right of his own opinion against this body. I think his is a very poor opinion as compared with the opinion of this body. He has done much for us the past year, recommending himself to the laity. We are representing the laymen who expect him to carry on this work. They have got used to him, and don't want to see anybody but Dr. Stebbins in that position. "He can get that hundred thousand dollars out of us," they say; "and we don't known any other man that can." It seems to me that Dr. Stebbins is putting his will as an obstacle to the convictions and wishes of this whole body, for which he will be sorry. I may put this jocosely; but I put it from the bottom of my heart, from the sincerest desire that Brother Stebbins will take this place, and try it for a single year. He certainly cannot have a

nobler work to do for the next year of his life. We will stand by him through thick and thin, and he ought to do it.

Rev. Dr. THOMPSON proposed to Dr. Stebbins that he should accept this office, in order that he might serve for three months; and, if at the end of three months, he found it very irksome and disagreeable, and he was not doing the work to his own satisfaction, he could resign; and then some one could be chosen in his place. He said Dr. Stebbins must consent to stand.

Rev. Dr. OSGOOD thought it a little unfair that the Association were brought here so unprepared. If a nominee did not accept, some one else ought to be chosen deliberately. They were not now ready to do so. It was unfair to have this trap sprung upon them. It was his opinion that Dr. Stebbins ought to accept on the ground of duty.

Rev. Dr. STEBBINS said, that, if he had sprung a trap wittingly or unwittingly upon any one, he would give opportunity to set it; and therefore he accepted this office until the 1st of July, to give opportunity for the nomination and the choice of a new Secretary. He wished to be understood, that it was put on the express ground with the Association, in accepting such a result, that no inducement could be offered him after that day had passed. He had been giving himself reasons for fifteen years. He was willing to accept, with the express understanding, that, when the 1st of July came, he could honestly and honorably, without springing a trap upon anybody, resign the office.

Rev. Dr. GANNETT said that the Association would gratefully and gladly accept the conditions. If Dr. Stebbins held the office a month, he might want to remain in it.

On motion of Rev. Dr. HEDGE, a vote of thanks was passed to the President for his faithful and efficient services during the past three years.

Rev. Dr. STEBBINS briefly returned his acknowledgments.

On motion of Rev. Dr. GANNETT, a vote of thanks was passed to the members of the Executive Board who had retired from office, for their faithful services.

The meeting then adjourned.

NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association held its Third Annual Meeting, in Keene, on Wednesday and Thursday, June 14 and 15. The first session of the Convention was held at 11, A.M., on Wednesday, for the transaction of the usual business. Judge Bellows, of Concord, presided. Prayer was offered by Rev. Mr. Newell of Lancaster. A Committee was appointed to nominate officers for the ensuing year. Judge Bellows, having served the Association two years as President, declined re-election. The Committee reported the following list of

Officers for 1865-6.

President, Ex-Governor J. Goodwin of Portsmouth; Vice-Presidents, Rev. C. B. Ferry of Peterboro', Hon. T. M. Edwards of Keene; Secretary, Rev. A. W. Stevens of Manchester; Treasurer, Francis Winch of Nashua; Directors, S. M. Wheeler of Dover, Rev. W. O. White of Keene, D. W. Gorham of Exeter, Lewis Downing, jun., of Concord, B. F. Whidden of Lancaster.

The Convention held an afternoon session, commencing at 2½ o'clock. Hon. T. M. Edwards presided.

Reports from the Churches,

of the condition of each, were made by the respective pastors of each, or delegates therefrom. There are Unitarian societies of more or less importance and strength in the following towns: Lancaster, Charlestown, Keene, Troy, Fitzwilliam, Walpole, Dublin, Peterboro', Wilton, Nashua, Manchester, Concord, Dover, Exeter, Hampton Falls, Portsmouth; sixteen in all. These all reported, personally or by letter, except Walpole and Peterboro'.

The two strongest and most flourishing societies in the State are those in Portsmouth and Keene. Two of the societies, those in Fitzwilliam and Troy, are united under one pastor, — Rev. Eugene DeNormandie. Ten out of the sixteen societies have settled ministers; the other six have regular preaching. The highest aggregate number of usual attendents upon these sixteen churches would appear to be about twenty-seven hundred (2,700). Probably no one has a less average attendance than fifty; and perhaps no one has a greater average attendance, in the forenoon, than five hundred. Two of these churches contributed jointly to the "One-hundred-thousand-dollar Fund" a little rising of three thousand dollars ($3,000). Two or three of the others contributed $100 or more. All but four of these societies are self-sustaining.

After the reports from the churches, a discussion followed, of the question, "How can we best co-operate with the National Unitarian Conference and the American Unitarian Association?" The discussion was participated in by Judge Bellows, Revs. Mr. Stevens, Lowe (Secretary of American Unitarian Association), and Hatch. One gentleman suggested three methods of co-operation: 1. Keeping in continued active existence the New-Hampshire Unitarian Association; 2. Urging increased contribution from the various churches in the Association to its funds and the funds of the General Association; 3. The distribution throughout the State of Liberal tracts, &c.

In the evening, at 7½ o'clock, a sermon was delivered before the Convention by Rev. James DeNormandie of Portsmouth. The church of the Unitarian Society in Keene was well filled by an attentive audience on this occasion. After the sermon and the exercises at the church, a collation was provided by the friends in Keene for the members of the Convention, in a large hall in the

town, where a pleased and pleasant company gathered, and spent an hour or two in social intercourse.

On Thursday, A.M., at eight o'clock, a

PRAYER AND CONFERENCE MEETING

was held, which was opened by Rev. Mr. White. Subject for consideration, "Our present causes for gratitude, as one people and as individuals." Three prayers were offered, three hymns informally sung, and remarks were made by several gentlemen. The whole tone of this meeting was most earnest, devout, and impressive. "The Spirit" was "not quenched;" but uttered itself in simple and sincere forms of speech, or breathed itself forth in song. A very good number were in attendance.

At ten o'clock another discussion took place, upon "The Christian view of Death." This discussion was opened by an essay by Rev. Mr. Stevens, and was continued by very interesting remarks from Revs. Mr. Osgood, Bridge, Learned, DeNormandie of Portsmouth, Lincoln of Warwick, Newell, Hatch, and Dorr, and Judge Bellows.

After this discussion closed, the discussion of the previous day was resumed for a while, when Rev. Mr. Moors of Greenfield spoke, and Mr. Parker of Fitzwilliam. At the close of this discussion, Judge Bellows offered the following resolution, which was adopted: "*Resolved*, That the Secretary of this Association be requested and instructed to visit such of our parishes in this State, and other places, as he may think expedient, and correspond with the Secretary of the American Unitarian Association, in relation to missionary labor in this State, and with a view to making provision therefor; and that he receive such compensation for his services as the Directors shall deem adequate." A motion was also adopted, tendering the thanks of the Association to Judge Bellows for the useful-

ness and zeal with which he had served it as President, and regretting his resignation. The Convention also adopted a hearty vote of thanks to the Unitarian Society in Keene, and its pastor, for the generous, abundant, and cordial hospitality which they had given to all the delegates and friends in attendance. The Convention then adjourned.

This was by far the most interesting, animated, and fully attended of any of the three Annual Meetings which the New-Hampshire Unitarian Association has yet held. Thirteen out of the sixteen societies were represented by not less than seventy-five delegates in all. Rev. Charles Lowe, Secretary of the American Unitarian Association, represented that body in the Convention; and two or three clergymen from churches in Massachusetts were also present. The weather was delightful during the two days of the Convention; and in the beautiful and quiet town of Keene, under the benignant shadow of Monadnock and the lesser surrounding hills, and warmed and quickened by the cordial hospitality and sympathy of the friends in Keene, the delegates and members in attendance passed two days of very refreshing and gratifying experience. The meeting gave a new impetus to the cause of liberal Christianity in New Hampshire, and made its friends feel, that, although they might have to go to Boston for their *theology*, yet that they had no need to go there for their *religion;* that, although Boston might be a very good place to find *thought* in, yet that in New Hampshire, and especially among the good Unitarians in Keene, was one of the places where warm-hearted and sympathetic *feeling* might be experienced. S.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 29, 1865. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Hinckley, Lowe, Eliot, Sawyer, Smith, and Fox.

The President spoke of the death of Rev. Samuel A. Smith, which occurred on the preceding Saturday; and it was then unanimously voted, that the President be requested to communicate to the family of Mr. Smith an expression of the sorrow felt by the Board, and of their sympathy with them in their bereavement.

The New-England Committee reported, that an application for aid had been received from the society in Sudbury, Mass., and recommended an appropriation to them of $50; which report was adopted.

In accordance with a request from Rev. Dr. Osgood's Society, New York, the Treasurer was authorized to pay $1,000, from their recent contribution, to the Society in Yonkers, N.Y.

The President then read the Report which he had prepared, as requested at the April meeting; and it was unanimously adopted as the Annual Report of the Executive Committee, to be presented to the Association on the following day.

The Board then adjourned *sine die*.

June 5, 1865. — The first meeting of the Executive Committee, elected Tuesday, May 30, was held this day at three o'clock, P.M.

There were present, Messrs. Palfrey, Kidder, Stebbins, Hedge, Clarke, Hinckley, Lowe, L. J. Livermore, Hepworth, Sawyer, Shattuck, Smith, and Fox.

Rev. Dr. Stebbins, having been duly qualified, by the

President, as Secretary of the Association, stated, that, although he had consented at the Annual Meeting to hold the office until July, he should prefer to resign at once, and leave the vacancy to be filled by the Board, if such a course was deemed by them advisable.

As it seemed to the Board very desirable, that, if another Secretary must be chosen, he should enter upon his duties at once, this arrangement was agreed to; and Dr. Stebbins then offered his resignation, which was accepted.

It was voted, that a Committee be appointed to nominate a Secretary, and to define the duties of that office, distinguishing them from those of the Assistant Secretary; and to report at the next meeting.

Messrs. Hedge, Clarke, and Sawyer, were then chosen to constitute this Committee.

It was voted, that, in accordance with the recommendation of the Association at its Annual Meeting, Mr. George W. Fox be hereby appointed Assistant Secretary of the Association, with a salary of $1,700 per annum.

Mr. Fox was then elected Secretary *pro tempore*, and was duly qualified.

It was voted, that a Committee of three be appointed by the chair to prepare a code of By-laws for the government of the Board; and that they be directed to cause a printed copy of the proposed code to be sent to each member, at least one week before the meeting at which their report will be submitted.

The chair then appointed as this Committee, Messrs. Smith, L. J. Livermore, and Fox.

It was voted, that the subject of Standing Committees for the present year be referred to the Committee just appointed; and it was further voted, that the Committees of last year, so far as their members are now on the Board, be authorized to act until new Committees are appointed.

Adjourned to Monday, June 12.

June 12. — Present, Messrs. Palfrey, Kidder, Hedge, Clarke, Hinckley, L. J. Livermore, Sawyer, Shattuck, Denny, Smith, and Fox.

The Committee appointed at the last meeting to "nominate a Secretary, and to define his duties, distinguishing them from those of the Assistant Secretary," reported as follows: —

The duties of the *Secretary* shall be, 1. To preach or address the public in behalf of the Association, whenever the interests of the Association seem to require it; 2. To visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians; 3. To conduct that part of the correspondence which relates to the general interests of the denomination, and of liberal Christianity; and, 4. "In general, to perform such services, suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence."

The duties of the *Assistant Secretary* shall be, 1. To aid the Secretary in keeping the records of the meetings of the Executive Committee; 2. To conduct the business correspondence of the Association; 3. To assist the Treasurer in receiving and paying out money, and keeping the accounts; and, 4. Generally to attend to the business in the office of the Association.

This report, having been read, was adopted.

The majority of the Committee then presented the name of Rev. Charles Lowe as a candidate for Secretary; and the minority — Mr. Clarke — reported in favor of "postponing action for the present, to give time for taking the advice of friends, rather than precipitating a choice, which, when made, could not be changed;" and therefore recom

mended, "that the election be postponed, and that this Committee be ordered to report again at the first meeting of the Board in July."

The majority-report having been adopted, it was voted to proceed to the choice of a Secretary by ballot; which resulted in the election of Rev. Charles Lowe, — he receiving ten of the eleven votes cast, the other being a blank.

A Committee was then appointed to wait on Mr. Lowe, who was understood to be in the neighborhood, and inform him of his election.

While this Committee were out, Dr. Hedge presented a manuscript, entitled "A Call to the Ministry of the Liberal Church," which had been handed to him by the author for publication by the Association, as a tract; and it was voted to refer it to the Committee on Publications, with full power.

The Committee sent to notify Mr. Lowe of his election having returned with him, he informed the Board, that he accepted the position to which he had been chosen; and he was then duly qualified as Secretary by the President.

The Committee on By-laws, to whom was also referred the subject of Standing Committees, reported on the latter subject, stating that the remainder of the code had been drawn up; but that, the provision in regard to printing not having been, for want of time, complied with, it could not be reported at this meeting.

This article of the By-laws was amended, by consolidating some of the Committees, and then adopted as follows: —

The Standing Committees of the Board shall consist of three members each, beside the chairman, excepting the Committee on Publications, which shall consist of five members.

The Secretary shall be, *ex officio*, chairman of each Committee; but he shall not be entitled to vote in that capacity. The Committees shall be as follows: —

1st, A Committee of Finance, to which shall be referred all questions relating to the financial condition, requirements, and prospects of the Association.

2d, A Committee on Publications, to which shall be referred all matters relating to the sale and distribution of the books and tracts of the Association, and which shall have the general charge of the "Monthly Journal."

3d, A Committee on the New-England States, to which shall be referred all matters relating to the organization or assistance of churches, and the opening of new fields of missionary labor in those States.

4th, A Committee on the Middle and Southern States, to which shall be referred all questions of a similar character in respect to the Middle States, the District of Columbia, and the Southern States on the Atlantic.

5th, A Committee on the Western States, to which shall be referred all questions of a similar character in respect to the remaining States and Territories east of the Rocky Mountains.

6th, A Committee on the Pacific Coast, to which shall be referred all questions of a similar character in respect to the States and Territories west of the Rocky Mountains.

7th, A Committee on Foreign Missions, to which shall be referred all matters connected with any Foreign Missions established by the Board.

8th, A Committee on Theological Education and the Supply of Pulpits, to which shall be referred all matters connected with the preparation of young men for the ministry, the assisting in filling vacant pulpits whenever their co-operation is desired by parish committees, and increasing the number of efficient ministers in the Denomination.

It was voted, that the President be authorized to appoint the Standing Committees for the current year, consulting for that purpose the Secretary and Assistant Secretary; and it was further voted, that, when the Board adjourn, they adjourn to Wednesday, at ten o'clock,

A.M., in order that the President may announce these Committees.

A communication was presented from Rev. Ed. E. Hale, Chairman of the Committee of the National Conference on Antioch College, asking, in behalf of that Committee, a gift and a loan from the Association to insure the purchase of that institution.

It was then voted, that $5,000 be appropriated towards the endowment of Antioch College, to be applied to the Professorship, to be called the Channing Professorship; provided the $100,000, needed for securing the property, be raised.

It was further voted, that a sum not exceeding $10,000 be loaned to the Trustees of Antioch College, for a term of six months, without interest; provided that a guarantee for its payment be given by parties satisfactory to the Finance Committee of this Board.

It was voted, that the Secretary be desired to attend, as the delegate of the Board, the Annual Convention of the New-Hampshire Unitarian Association, to be held, at Keene, on Wednesday and Thursday next.

It was voted to proceed to the choice of a Director, to fill the vacancy caused by the election of Mr. Lowe to the Secretaryship; and Rev. Rufus P. Stebbins, D.D., was then unanimously chosen.

It was voted, that $1,000 from the recent contribution of Rev. Messrs. Hale and Hepworth's Societies, Boston, in accordance with their request, be appropriated to the society in Chelsea, Mass., to aid them in enlarging their church.

It was voted, that the thanks of the Association be given to the Hollis-street Society, for the use of their church, for the Annual Meeting of the Association.

Ajourned to Wednesday, June 14.

June 14. — Present, Messrs. Palfrey, Kidder, Stebbins, Hinckley, Sawyer, Denny, Smith, and Fox.

The President announced the following as the Standing Committees, which he was authorized at the last meeting to appoint: —

Finance.
Messrs. SMITH, SAWYER, and KIDDER.

Publications.
Messrs. STEBBINS, CLARKE, GEORGE LIVERMORE, SMITH, and OSGOOD.

New-England States.
Messrs. SAWYER, L. J. LIVERMORE, and FOX.

Middle and Southern States.
Messrs. WARE, KIDDER, and DENNY.

Western States.
Messrs. HEDGE, STAPLES, and HEPWORTH.

Pacific Coast.
Messrs. CLARKE, GEORGE LIVERMORE, and HINCKLEY.

Foreign Missions.
Messrs. HINCKLEY, SHATTUCK, and L. J. LIVERMORE.

Theological Education, &c.
Messrs. HEDGE, ELIOT, and STEBBINS.

The Assistant Secretary — in the absence of the Secretary at the New-Hampshire Convention — presented applications for aid received from the societies in North Cambridge and Rowe, Mass.; Brunswick, Me.; and Fitzwilliam, N. H.: and they were referred to the Committee on the New-England States.

He also presented an application for aid from the society in Trenton, N.Y.; and a letter from Rev. Samuel J. May, of Syracuse, N.Y., asking for a larger appropriation than heretofore for Rev. Wm. H. Fish, to enable him to give more of his time to missionary work in Central New

York: both of which were referred to the Committee on the Middle and Southern States.

He further presented a communication from Rev. S. S. Hunting, concerning missionary work in Michigan, and letters relating to movements for the formation of new Unitarian Societies in Oshkosh, and Sheboygan, Wis.; which were referred to the Committee on the Western States.

Adjourned to Monday, July 10, at three o'clock, P.M.

INTELLIGENCE.

THE THIRTEENTH ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES was held in Cincinnati, Ohio, commencing on Wednesday evening, June 14, with a sermon by Rev. Edward E. Hale of Boston. On Thursday morning, a meeting was held for conference and prayer; which was followed, at nine o'clock, by the regular session of the Conference, most of the day being occupied in hearing reports from the churches. The following churches reported: Alton, Bloomington, Chicago (two churches), Geneva, Lockport, Quincy, and Rockford, Ill.; Austinburg, Cincinnati (two churches), Marietta, Salem, and Toledo, Ohio; Fond du Lac, Janesville, and Milwaukee, Wis.; Ann Arbor, Detroit, and Kalamazoo, Mich.; Buffalo, Rochester, and Syracuse, N.Y.; Winona and St. Paul, Minn.; Meadville and Pittsburg, Penn.; Louisville, Ky.; and Keokuck, Iowa. After these reports were finished, officers for the ensuing year were chosen, as follows: President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; Vice-Presidents, Rev. Abiel A. Livermore, of Meadville, Penn., and Hon. George Hoadly, of Cincinnati, Ohio; Recording Secretary, Rev. A. G. Hibbard, of Detroit, Mich.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Treasurer, Jefferson Wiley, of Detroit, Mich.; Executive Committee, Rev. A. D. Mayo, of Cincinnati,

Ohio, Rev. John H. Heywood, of Louisville, Ky., O. J. Steele, of Buffalo, N.Y., Robert Brunison, of Quincy, Ill., and Hon. Alphonso Taft, of Cincinnati, Ohio; Missionary Committee, Rev. Carlton A. Staples, of Milwaukee, Wis., Rev. Robert Collyer, of Chicago, Ill., Rev. Frederic W. Holland, of Rochester, N.Y., Nathan Means, of Chicago, Ill., and R. N. Rice, of Detroit, Mich. Thursday evening, a sermon was preached by Rev. Robert Collyer, of Chicago, Ill. — Friday forenoon, an address was delivered by Rev. Carlton A. Staples, on "Our Western Work: What is it? How we do it;" which was followed by remarks from Rev. Edward E. Hale, delegate from the American Unitarian Association; Rev. Robert Collyer; and Rev. Henry W. Bellows, D.D., of New York. A resolution was passed to raise not less three thousand dollars the coming year for missionary purposes. Friday evening, the members of the Conference spent at the residence of Mr. Robert Hosea, at Clifton, by his invitation. — Saturday forenoon, there was a discussion on the subject of church building; and, at the close of the session, the following resolution, reported by the Committee on Patriotic Resolutions, was adopted: —

"*Resolved*, That, in the private life and public career of Abraham Lincoln, we gratefully recognize an illustrious example of Christian manhood. In striking the bonds from slavery, he fulfilled the Scripture, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' He died a martyr; and death has doubtless exalted him from the Father of the American people, to the friend of mankind."

On Saturday afternoon, there was a social gathering at the residence of Mr. Jacob Hoffner, in Ludlow. — Sunday, there was preaching at both the Unitarian churches, — Rev. Dr. Bellows, of New York, occupying the pulpit at the Church of the Redeemer; and Rev. Henry W. Brown, of Augusta, Me., that of the First Society. Sunday evening, the exercises of the Conference closed with the communion service at the Church of the Redeemer.

Rev. GEORGE S. SHAW, who has been serving as a private in the 27th Regiment Missouri Volunteers, in the campaigns of General Sherman through Georgia and the Carolinas, has been

appointed Chaplain of the 135th Regiment U. S. Colored Troops, — a regiment composed entirely of men formerly slaves.

Rev. ASARELAH M. BRIDGE, having resigned the charge of the society in Hampton Falls, N.H., has received a call from the society at East Marshfield, Mass.

Rev. WILLIAM C. TENNEY has accepted an invitation to take charge of the society in Lawrence, Kansas, for three months.

Rev. EDMUND H. SEARS was installed as pastor of the society in Weston, Mass., on Sunday, May 28. The services were conducted by Rev. Joseph Field, D.D., the former pastor, and Mr. Sears; the latter preaching the sermon.

The SOCIETY IN JANESVILLE, WIS., have laid the corner-stone of their new church. The order of services on the occasion was as follows: Reading of the Scriptures, by Rev. Joseph Angier; hymn, read by Rev. D. H. Clarke; depositing box in corner-stone, by Rev. Silas Farrington, the pastor of the society; prayer, by Rev. Carlton A. Staples; address, by Rev. Robert Collyer.

Rev. EVERETT FINLEY has accepted an invitation to take charge, for several months, of the society in Hampton Falls, N.H.

Rev. CHARLES H. WHEELER has received a call from the new Unitarian Society in Winchendon, Mass.

Rev. CHARLES A. HUMPHREYS, late Chaplain of the Second Regiment Massachusetts Cavalry, has accepted a call from the society in Springfield, Mass.

SPECIAL NOTICE.

THE present number contains one-half more than the usual amount. The same was the case in the January number. The Committee have decided therefore to omit the August number, which, owing to the unsettled condition of parishes, often fails to reach the subscribers; and thus the volume will be of the usual size.

Several articles prepared for this number have been necessarily crowded out by the length of the anniversary reports.

ACKNOWLEDGMENTS.

1865.			
May 25.	From	King's-chapel Society, Boston, additional . .	$200.00
„ 25.	„	S. F. Whitney, as an annual membership . .	1.00
„ 26.	„	Rev. Dr. Putnam's Society, Roxbury . . .	1,400.00
„ 26.	„	Society in West Cambridge, additional . . .	20.00
„ 26.	„	Society in Warwick	15.00
„ 26.	„	Rev. John B. Beach, as an annual membership	1.00
„ 27.	„	Rev. H. H. Barber, J. P. Walker, De W. C. Bates, and S. R. Drury, as annual memberships	4.00
„ 27.	„	Society in Harvard, for Monthly Journals . .	5.00
„ 29.	„	Rev. Dr. Lothrop's Society, Boston, including life-memberships for Miss E. B. Inches, Miss C. L. Inches, O. W. Peabody, I. Whitney, A. French, J. Dodd, J. A. Dodd, Mrs. H. F. Nevens, Miss E. G. Gardner, G. Howe, Mrs. S. Page, Miss M. H. Brooks, Mrs. A. G. Farwell, J. G. Russell, Dr. J. Homans, Dr. C. D. Homans, H. F. Jenks, T. K. Lothrop, and J. H. Patterson . . .	2,000.00
„ 29.	„	Geo. A. Shaw and P. M. Kimball, as annual memberships	2.00
„ 30.	„	Society in Bolton	100.00
„ 31.	„	Individuals in Rev. Dr. Robbins's Society, Boston	1,655.00
„ 31.	„	Society in Concord, N.H., including $25 from W. Melcher, of Gifford	125.00
„ 31.	„	James Fowler, Westfield	20.00
„ 31.	„	Society in Templeton, additional	5.00
„ 31.	„	Hon. H. A. Bellows and Rev. S. R. Calthrop, as annual memberships	2.00
June 2.	„	John S. Hayward, Hillsboro', Ill.	50.00
„ 2.	„	Society in Peterboro', N.H.	24.75
„ 5.	„	First Society, Portland, Me.	545.00
„ 6.	„	Society in Troy, N.Y.	500.00
„ 7.	„	Rev. W. B. Smith, as an annual membership .	1.00
„ 8.	„	Rev. J. T. Hewes, as an annual membership .	1.00
„ 8.	„	Society in Canton, additional	5.00
„ 10.	„	E. G. French, Epworth, Iowa, towards life-membership of Mrs. R. W. French . . .	20.00
„ 13.	„	Second Society, Baltimore, Md.	310.00
„ 15.	„	Society in Framingham, additional	10.00
„ 15.	„	Rev. C. D. Bradlee, as an annual membership	1.00
„ 16.	„	Portsmouth, N.H., for Monthly Journals . .	15.00
„ 17.	„	Ladies of Society in Peterboro', N.H., to make their pastor, Rev. Charles B. Ferry, a life-member	30.00
„ 21.	„	Rev. Nathaniel Hall's Society, Dorchester, additional	380.00
„ 22.	„	Society in Newport, R.I., for Monthly Journals	37.00
„ 22.	„	Society in Littleton, to make their pastor, Rev. Albert B. Vorse, a life-member . .	30.00